

EDITED BY CHARLES W ELIOT LL D

THE DIVINE COMEDY OF  
DANTE ALIGHIERI

HELL · PURGATORY  
PARADISE

TRANSLATED BY HENRY F CARY

WITH INTRODUCTION, NOTES  
AND ILLUSTRATIONS



"DR ELIOT'S FIVE-FOOT SHELF OF BOOKS"

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MUCH of the life of Dante Alighieri is obscure, and the known facts are surrounded by a haze of legend and conjecture. He was born in Florence in 1265, of a family noble but not wealthy. His early education is a matter of inference, but we know that he learned the art of writing verse from the poets of France and Provence, and that after he reached manhood he devoted much time to study and became profoundly learned. As a young man he saw military service and shared in the recreations of his contemporaries; and he married some time before he was thirty-two. In Dante's day politics in Florence were exciting and dangerous; and after a few years of participation in public affairs he was condemned to death by his political enemies in 1302. He saved himself by exile, and never returned to his native town. The rest of his life was mainly spent wandering about the north of Italy, in Verona, Bologna, Pisa, Lucca, and finally Ravenna, where he died in 1321. During the years of his exile he found generous patrons in men like the heads of the Scala family in Verona and Guido Novello da Polenta in Ravenna; and at Bologna and elsewhere he was welcomed as a teacher.

In the early part of the century in which Dante was born, the literary language of Tuscany was still Latin, and not the least of his services to his country was his influence in finally establishing the dignity of Italian as a medium for great literature. He himself used Latin in at least three works: his lecture "*De Aqua et Terra*"; his "*De Monarchia*," in which he expounded his political theory of the relation of the Empire and the Papacy; and his unfinished "*De Vulgari Eloquentia*," containing his defense of the use of Italian. More important, however, were his two great works in the vernacular, the "*Vita Nuova*," a series of poems with prose commentary, on his love for Beatrice, and the "*Divina Commedia*."

The Beatrice, real or ideal, who plays so important a part in the poetry of Dante, is stated by Boccaccio to have been the daughter of Folco Portinari, a rich Florentine, and wife of the banker Simone dei Bardi. With this actual person Dante's acquaintance seems to have been of the slightest; but, after the fashion of the chivalric lovers of the day, he took her as the

her death in 1290, the center of a mystical devotion of extraordinary intensity, and appears in his masterpiece as the personification of heavenly enlightenment.

The "Divine Comedy" was entitled by Dante himself merely "Commedia," "meaning a poetic composition in a style intermediate between the sustained nobility of tragedy, and the popular tone of elegy." The word had no dramatic implication at that time, though it did involve a happy ending. The poem is the narrative of a journey down through Hell, up the mountain of Purgatory, and through the revolving heavens into the presence of God. In this aspect it belongs to the two familiar medieval literary types of the Journey and the Vision. It is also an allegory, representing under the symbolism of the stages and experiences of the journey, the history of a human soul, painfully struggling from sin through purification to the Beatific Vision. Other schemes of interpretation have been worked out and were probably intended, for Dante granted the medieval demand for a threefold and even fourfold signification in this type of writing.

But the "Divine Comedy" belongs to still other literary forms than those mentioned. Professor Grandgent has pointed out that it is also an encyclopedia, a poem in praise of Woman, and an autobiography. It contains much of what Dante knew of theology and philosophy, of astronomy and cosmography, and fragments of a number of other branches of learning, so that its encyclopedic character is obvious. In making it a monument to Beatrice, he surpassed infinitely all the poetry devoted to the praise of women in an age when the deification of women was the commonplace of poetry. And finally he made it an autobiography—not a narrative of the external events of his life, but of the agony of his soul.

Thus, in an altogether unique way, Dante summarizes the literature, the philosophy, the science, and the religion of the Middle Ages. Through the intensity of his capacity for experience, the splendor of his power of expression, and the depth of his spiritual and philosophic insight, he at once sums up and transcends a whole era of human history.

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# THE DIVINE COMEDY

## INFERNO [HELL]

### CANTO I

ARGUMENT.—The writer, having lost his way in a gloomy forest, and being hindered by certain wild beasts from ascending a mountain, is met by Virgil, who promises to show him the punishments of Hell, and afterward of Purgatory; and that he shall then be conducted by Beatrice into Paradise. He follows the Roman poet.

IN the midway<sup>1</sup> of this our mortal life,  
I found me in a gloomy wood, astray  
Gone from the path direct: and e'en to tell,  
It were no easy task, how savage wild  
That forest, how robust and rough its growth,  
Which to remember only, my dismay  
Renews, in bitterness not far from death.  
Yet, to discourse of what there good befel,  
All else will I relate discover'd there.  
How first I enter'd it I scarce can say,  
Such sleepy dulness in that instant weigh'd  
My senses down, when the true path I left;  
But when a mountain's foot I reach'd, where closed  
The valley that had pierced my heart with dread,  
I look'd aloft, and saw his shoulders broad  
Already vested with that planet's beam,<sup>2</sup>  
Who leads all wanderers safe through every way.

<sup>1</sup> "In the midway." The era of the poem is intended by these words to be fixed to the thirty-fifth year of the poet's age, A.D. 1300. In his *Convito*, human life is com-

pared to an arch or bow, the highest point of which is, in those well framed by nature, at their thirty-fifth year.

<sup>2</sup> "That planet's beam." The sun.

---

That in my heart's recesses deep had lain  
 All of that night, so pitifully past:  
 And as a man, with difficult short breath,  
 Forespent with toiling, 'scaped from sea to shore,  
 Turns to the perilous wide waste, and stands  
 At gaze; e'en so my spirit, that yet fail'd,  
 Struggling with terror, turn'd to view the straits  
 That none hath passed and lived. My weary frame  
 After short pause recomfited, again  
 I journey'd on over that lonely steep,  
 The hinder foot<sup>3</sup> still firmer. Scarce the ascent  
 Began, when, lo! a panther,<sup>4</sup> nimble, light,  
 And cover'd with a speckled skin, appear'd;  
 Nor, when it saw me, vanish'd; rather strove  
 To check my onward going; that oft-times,  
 With purpose to retrace my steps, I turn'd.

The hour was morning's prime, and on his way  
 Aloft the sun ascended with those stars,<sup>5</sup>  
 That with him rose when Love Divine first moved  
 Those its fair works: so that with joyous hope  
 All things conspired to fill me, the gay skin  
 Of that swift animal, the matin dawn,  
 And the sweet season. Soon that joy was chased.  
 And by new dread succeeded, when in view  
 A lion came, 'gainst me as it appear'd,  
 With his head held aloft and hunger-mad,  
 That e'en the air was fear-struck. A she-wolf  
 Was at his heels, who in her leanness seem'd  
 Full of all wants, and many a land hath made  
 Disconsolate ere now. She with such fear  
 O'erwhelm'd me, at the sight of her appall'd,  
 That of the height all hope I lost. As one,  
 Who, with his gain elated, sees the time  
 When all unawares is gone, he inwardly  
 Mourns with heart-gripping anguish; such was I,  
 Haunted by that fell beast, never at peace,

<sup>3</sup> "The hinder foot." In ascend-  
 ing a hill the weight of the body  
 rests on the hinder foot.

<sup>4</sup> "A panther." Pleasure or luxury.

<sup>5</sup> "With those stars." The sun  
 was in Aries, in which sign he  
 supposes it to have begun its  
 course at the creation.

Impell'd me where the sun in silence rests.

While to the lower space with backward step  
I fell, my ken discern'd the form of one  
Whose voice seem'd faint through long disuse of speech.  
When him in that great desert I espied,  
"Have mercy on me," cried I out aloud,  
"Spirit! or living man! whate'er thou be."

He answered: "Now not man, man once I was,  
And born of Lombard parents, Mantuans both  
By country, when the power of Julius yet  
Was scarcely firm. At Rome my life was past,  
Beneath the mild Augustus, in the time  
Of fabled deities and false. A bard  
Was I, and made Anchises' upright son  
The subject of my song, who came from Troy,  
When the flames prey'd on Ilium's haughty towers.  
But thou, say wherefore to such perils past  
Return'st thou? wherefore not this pleasant mount  
Ascendest, cause and source of all delight?"  
"And art thou then that Virgil, that well-spring,  
From which such copious floods of eloquence  
Have issued?" I with front abash'd replied.  
"Glory and light of all the tuneful train!  
May it avail me, that I long with zeal  
Have sought thy volume, and with love immense  
Have conn'd it o'er. My master thou, and guide!  
Thou he from whom alone I have derived  
That style, which for its beauty into fame  
Exalts me. See the beast, from whom I fled.  
O save me from her, thou illustrious sage!  
For every vein and pulse throughout my frame  
She hath made tremble." He, soon as he saw  
That I was weeping, answer'd, "Thou must needs  
Another way pursue, if thou wouldst 'scape  
From out that savage wilderness. This beast,  
At whom thou criest, her way will suffer none  
To pass, and no less hinderance makes than death:  
So bad and so accursed in her kind,  
That never sated is her ravenous will,

---

To many an animal in wedlock vile  
 She fastens, and shall yet to many more,  
 Until that Greyhound<sup>6</sup> come, who shall destroy  
 Her with sharp pain. He will not life support  
 By earth nor its base metals, but by love,  
 Wisdom, and virtue; and his land shall be  
 The land 'twixt either Feltro.<sup>7</sup> In his might  
 Shall safety to Italia's plains arise,  
 For whose fair realm, Camilla, virgin pure,  
 Nisus, Euryalus, and Turnus fell.  
 He, with incessant chase, through every town  
 Shall worry, until he to hell at length  
 Restore her, thence by envy first let loose.  
 I, for thy profit pondering, now devise  
 That thou mayst follow me; and I, thy guide,  
 Will lead thee hence through an eternal space,  
 Where thou shalt hear despairing shrieks, and see  
 Spirits of old tormented, who invoke  
 A second death;<sup>8</sup> and those next view, who dwell  
 Content in fire,<sup>9</sup> for that they hope to come,  
 Whene'er the time may be, among the blest,  
 Into whose regions if thou then desire  
 To ascend, a spirit worthier<sup>10</sup> than I  
 Must lead thee, in whose charge, when I depart,  
 Thou shalt be left: for that Almighty King,  
 Who reigns above, a rebel to His law  
 Adjudges me; and therefore hath decreed  
 That, to His city, none through me should come.  
 He in all parts hath sway; there rules, there holds  
 His citadel and throne. O happy those,  
 Whom there He chuses!" I to him in few:  
 "Bard! by that God, whom thou didst not adore,

<sup>6</sup> This passage has been commonly understood as a eulogium on the liberal spirit of his Veronese patron Can Grande della Scala.

<sup>7</sup> Verona, the country of Can della Scala, is situated between Feltro, a city in the Marca Trivigiana, and Monte Feltro, a city in the territory of Urbino.

<sup>8</sup> "A second death." "And in these days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them." Rev. ix. 6.

<sup>9</sup> The spirits in Purgatory.

<sup>10</sup> "A spirit worthier." Beatrice, who conducts the Poet through Paradise.

I do beseech thee (that this ill and worse  
I may escape) to lead me where thou said'st,  
That I Saint Peter's gate" may view, and those  
Who, as thou tell'st, are in such dismal plight."  
Onward he moved, I close his steps pursued.

## CANTO II

ARGUMENT.—After the invocation, which poets are used to prefix to their works, he shows that, on a consideration of his own strength, he doubted whether it sufficed for the journey proposed to him, but that, being comforted by Virgil, he at last took courage, and followed him as his guide and master.

NOW was the day departing, and the air,  
Imbrown'd with shadows, from their toils released  
All animals on earth; and I alone  
Prepared myself the conflict to sustain,  
Both of sad pity, and that perilous road,  
Which my unerring memory shall retrace.  
O Muses! O high genius! now vouchsafe  
Your aid. O mind! that all I saw hast kept  
Safe in a written record, here thy worth  
And eminent endowments come to proof.  
I thus began: "Bard! thou who art my guide,  
Consider well, if virtue be in me  
Sufficient, ere to this high enterprise  
Thou trust me. Thou hast told that Silvius' sire,<sup>1</sup>  
Yet clothed in corruptible flesh, among  
The immortal tribes had entrance, and was there  
Sensibly present. Yet if Heaven's great Lord,  
Almighty foe to ill, such favor show'd  
In contemplation of the high effect,  
Both what and who from him should issue forth,  
It seems in reason's judgment well deserved;  
Sith he of Rome and of Rome's empire wide,  
In Heaven's empyreal height was chosen sire:  
Both which, if truth be spoken, were ordain'd

<sup>1</sup> The gate of Purgatory, which the Poet feigns to be guarded by an angel placed there by St. Peter.  
<sup>1</sup> "Silvius' sire." Æneas.

---

And stablish'd for the holy place, where sits  
 Who to great Peter's sacred chair succeeds.  
 He from this journey, in thy song renown'd,  
 Learn'd things, that to his victory gave rise  
 And to the papal robe. In after-times  
 The Chosen Vessel<sup>2</sup> also travel'd there,  
 To bring us back assurance in that faith  
 Which is the entrance to salvation's way.  
 But I, why should I there presume? or who  
 Permits it? not Æneas I, nor Paul.  
 Myself I deem not worthy, and none else  
 Will deem me. I, if on this voyage then  
 I venture, fear it will in folly end.  
 Thou, who art wise, better my meaning know'st,  
 Than I can speak." As one, who unresolves  
 What he hath late resolved, and with new thoughts  
 Changes his purpose, from his first intent  
 Removed; e'en such was I on that dun coast,  
 Wasting in thought my enterprise, at first  
 So eagerly embraced. "If right thy words  
 I scan," replied that shade magnanimous,  
 "Thy soul is by vile fear assail'd, which oft  
 So overcasts a man, that he recoils  
 From noblest resolution, like a beast  
 At some false semblance in the twilight gloom.  
 That from this terror thou mayst free thyself,  
 I will instruct thee why I came, and what  
 I heard in that same instant, when for thee  
 Grief touch'd me first. I was among the tribe,  
 Who rest suspended,<sup>3</sup> when a dame, so blest  
 And lovely I besought her to command,  
 Call'd me; her eyes were brighter than the star  
 Of day; and she, with gentle voice and soft,  
 Angelically tuned, her speech address'd:  
 'O courteous shade of Mantua! thou whose fame  
 Yet lives, and shall live long as nature lasts!  
 A friend, not of my fortune but myself,  
 On the wide desert in his road has met

<sup>2</sup> "The Chosen Vessel." St. Paul. admitted to a state of glory nor  
<sup>3</sup> The spirits in Limbo, neither doomed to punishment.

---



Hindrance so great, that he through fear has turn'd.  
 Now much I dread lest he past help have stray'd,  
 And I be risen too late for his relief,  
 From what in heaven of him I heard. Speed now,  
 And by thy eloquent persuasive tongue,  
 And by all means for his deliverance meet,  
 Assist him. So to me will comfort spring.  
 I, who now bid thee on this errand forth,  
 Am Beatrice;<sup>4</sup> from a place I come  
 Revisited with joy. Love brought me thence,  
 Who prompts my speech. When in my Master's sight  
 I stand, thy praise to him I oft will tell.'

"She then was silent, and I thus began:  
 'O Lady! by whose influence alone  
 Mankind excels whatever is contain'd  
 Within that heaven which hath the smallest orb,  
 So thy command delights me, that to obey,  
 If it were done already, would seem late.  
 No need hast thou further to speak thy will:  
 Yet tell the reason, why thou art not loth  
 To leave that ample space, where to return  
 Thou burnest, for this centre here beneath.'

"She then: 'Since thou so deeply wouldst inquire,  
 I will instruct thee briefly why no dread  
 Hinders my entrance here. Those things alone  
 Are to be fear'd whence evil may proceed;  
 None else, for none are terrible beside.  
 I am so framed by God, thanks to His grace!  
 That any sufferance of your misery  
 Touches me not, nor flame of that fierce fire  
 Assails me. In high Heaven a blessed Dame<sup>5</sup>  
 Resides, who mourns with such effectual grief  
 That hindrance, which I send thee to remove,  
 That God's stern judgment to her will inclines.'  
 To Lucia,<sup>6</sup> calling, her she thus bespake:  
 'Now doth thy faithful servant need thy aid,

<sup>4</sup> "Beatrice." The daughter of  
 Folco Portinari, who is here in-  
 vested with the character of celest-  
 tial wisdom or theology.

<sup>5</sup> "A blessed Dame." The Divine  
 Mercy.

<sup>6</sup> "Lucia." The enlightening  
 Grace of Heaven; as it is common-  
 ly explained.

And I commend him to thee.' At her word  
Sped Lucia, of all cruelty the foe,  
And coming to the place, where I abode  
Seated with Rachel, her of ancient days,  
She thus address'd me: "Thou true praise of God!  
Beatrice! why is not thy succour lent  
To him, who so much loved thee, as to leave  
For thy sake all the multitude admires?  
Dost thou not hear how pitiful his wail,  
Nor mark the death, which in the torrent flood,  
Sworn mightier than a sea, him struggling holds?"  
Ne'er among men did any with such speed  
Haste to their profit, flee from their annoy,  
As, when these words were spoken, I came here,  
Down from my blessed seat, trusting the force  
Of thy pure eloquence, which thee, and all  
Who well have mark'd it, into honor brings.'

"When she had ended, her bright beaming eyes  
Tearful she turn'd aside; whereat I felt  
Redoubled zeal to serve thee. As she will'd,  
Thus am I come: I saved thee from the beast.  
Who thy near way across the goodly mount  
Prevented. What is this comes o'er thee then?  
Why, why dost thou hang back? why in thy breast  
Harbour vile fear? why hast not courage there,  
And noble daring; since three maids,<sup>7</sup> so blest,  
Thy safety plan, e'en in the court of Heaven;  
And so much certain good my words forebode?"

As florets, by the frosty air of night  
Bent down and closed, when day has blanch'd their leaves,  
Rise all unfolded on their spiry stems;  
So was my fainting vigor new restored,  
And to my heart such kindly courage ran,  
That I as one undaunted soon replied:  
"O full of pity she, who undertook  
My succour! and thou kind, who didst perform  
So soon her true behest! With such desire  
Thou hast disposed me to renew my voyage,

---

<sup>7</sup> "Three maids." The Divine Mercy, Lucia and Beatrice.

That my first purpose fully is resumed.  
Lead on: one only will is in us both.  
Thou art my guide, my master thou, and lord."  
So spake I; and when he had onward moved,  
I enter'd on the deep and woody way.

### CANTO III

ARGUMENT.—Dante, following Virgil, comes to the gate of Hell; where, after having read the dreadful words that are written thereon, they both enter. Here, as he understands from Virgil, those were punished who had passed their time (for living it could not be called) in a state of apathy and indifference both to good and evil. Then pursuing their way, they arrive at the river Acheron; and there find the old ferryman Charon, who takes the spirits over to the opposite shore; which, as soon as Dante reaches, he is seized with terror, and falls into a trance.

“**T**HROUGH me you pass into the city of woe:  
Through me you pass into eternal pain:  
Through me among the people lost for aye.  
Justice the founder of my fabric moved:  
To rear me was the task of Power divine,  
Supremest Wisdom, and primeval Love.<sup>1</sup>  
Before me things create were none, save things  
Eternal, and eternal I endure.  
All hope abandon, ye who enter here.”  
Such characters, in color dim, I mark’d  
Over a portal’s lofty arch inscribed.  
Whereat I thus: “Master, these words import  
Hard meaning.” He as one prepared replied:  
“Here thou must all distrust behind thee leave;  
Here be vile fear extinguish’d. We are come  
Where I have told thee we shall see the souls  
To misery doom’d, who intellectual good  
Have lost.” And when his hand he had stretch’d forth  
To mine, with pleasant looks, whence I was cheer’d,  
Into that secret place he led me on.  
Here sighs, with lamentations and loud moans,

<sup>1</sup> “Power,” “Wisdom,” “Love,” the three Persons of the Blessed Trinity.

---

Resounded through the air pierced by no star,  
That e'en I wept at entering. Various tongues,  
Horrible languages, outcries of woe,  
Accents of anger, voices deep and hoarse,  
With hands together smote that swell'd the sounds,  
Made up a tumult, that forever whirls  
Round through that air with solid darkness stain'd,  
Like to the sand that in the whirlwind flies.

I then, with error<sup>2</sup> yet encompassed, cried:  
"O master! what is this I hear? what race  
Are these, who seem so overcome with woe?"

He thus to me: "This miserable fate  
Suffer the wretched souls of those, who lived  
Without or praise or blame, with that ill band  
Of angels mix'd, who nor rebellious proved,  
Nor yet were true to God, but for themselves  
Were only. From his bounds Heaven drove them forth  
Not to impair his lustre; nor the depth  
Of Hell receives them, lest the accursed tribe  
Should glory thence with exultation vain."

I then: "Master! what doth aggrieve them thus,  
That they lament so loud?" He straight replied:  
"That will I tell thee briefly. These of death  
No hope may entertain: and their blind life  
So meanly passes, that all other lots

They envy. Fame of them the world hath none,  
Nor suffers; Mercy and Justice scorn them both.  
Speak not of them, but look, and pass them by."

And I, who straightway look'd, beheld a flag,  
Which whirling ran around so rapidly,  
That it no pause obtain'd: and following came  
Such a long train of spirits, I should ne'er  
Have thought that death so many had despoil'd.

When some of these I recognized, I saw  
And knew the shade of him, who to base fear<sup>3</sup>

<sup>2</sup> The correct translation is "horror," not "error."—*Editor's note.*  
<sup>3</sup> This is commonly understood of Celestine V, who abdicated the papal power in 1294. Venturi mentions a work written by Innocenzio Barcellini, of the Celestine

order, and printed at Milan in 1701, in which an attempt is made to put a different interpretation on this passage. Lombardi would apply it to some one of Dante's fellow-citizens, who, refusing, through avarice or want of spirit, to support

yielding, abjured his high estate. Fortwith  
I understood, for certain, this the tribe  
Of those ill spirits both to God displeasing  
And to His foes. These wretches, who ne'er lived,  
Went on in nakedness, and sorely stung  
By wasps and hornets, which bedew'd their cheeks  
With blood, that, mix'd with tears, dropp'd to their feet,  
And by disgustful worms was gather'd there.

Then looking further onwards, I beheld  
A throng upon the shore of a great stream:  
Whereat I thus: "Sir! grant me now to know  
Whom here we view, and whence impell'd they seem  
So eager to pass o'er, as I discern  
Through the blear light?" He thus to me in few:  
"This shalt thou know, soon as our steps arrive  
Beside the woful tide of Acheron."

Then with eyes downward cast, and fill'd with shame,  
Fearing my words offensive to his ear,  
Till we had reach'd the river, I from speech  
Abstain'd. And lo! toward us in a bark  
Comes on an old man, hoary white with eld,  
Crying, "Woe to you, wicked spirits! hope not  
Ever to see the sky again. I come  
To take you to the other shore across,  
Into eternal darkness, there to dwell  
In fierce heat and in ice. And thou, who there  
Standst, live spirit! get thee hence, and leave  
These who are dead." But soon as he beheld  
I left them not, "By other way," said he,  
"By other haven shalt thou come to shore,  
Not by this passage; thee a nimbler boat  
Must carry." Then to him thus spake my guide:  
"Charon! thyself torment not: so 'tis will'd,  
Where will and power are one: ask thou no more."

Straightway in silence fell the shaggy cheeks  
Of him, the boatman o'er the livid lake,

the party of the Bianchi at Florence, had been the main occasion of the miseries that befell them. But the testimony of Fazio degli Uberti, who lived so near the time

of our author, seems almost decisive on this point. He expressly speaks of the Pope Celestine as being in Hell.

Those spirits, faint and naked, color changed,  
And gnash'd their teeth, soon as the cruel words  
They heard. God and their parents they blasphemed,  
The human kind, the place, the time, and seed,  
That did engender them and give them birth,

Then all together sorely wailing drew  
To the curst strand, that every man must pass  
Who fears not God. Charon, demoniac form,  
With eyes of burning coal, collects them all,  
Beckoning, and each, that lingers, with his oar  
Strikes. As fall off the light autumnal leaves  
One still another following, till the bough  
Strews all its honours on the earth beneath;  
E'en in like manner Adam's evil brood  
Cast themselves, one by one, down from the shore,  
Each at a beck, as falcon at his call.<sup>4</sup>

Thus go they over through the umber'd wave;  
And ever they on the opposing bank  
Be landed, on this side another throng  
Still gathers. "Son," thus spake the courteous guide,  
"Those who die subject to the wrath of God  
All here together come from every clime  
And to o'erpass the river are not loth:  
For so Heaven's justice goads them on, that fear  
Is turn'd into desire. Hence ne'er hath past  
Good spirit. If of thee Charon complain,  
Now mayst thou know the import of his words."

This said, the gloomy region trembling shook  
So terribly, that yet with clammy dews  
Fear chills my brow. The sad earth gave a blast,  
That, lightening, shot forth a vermillion flame,  
Which all my senses conquer'd quite, and I  
Down dropp'd, as one with sudden slumber seized.

<sup>4</sup> "As a falcon at his call." This  
is Vellutello's explanation, and  
seems preferable to that commonly

given: "as a bird that is enticed  
to the cage by the call of another."

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## CANTO IV

ARGUMENT.—The Poet, being roused by a clap of thunder, and following his guide onward, descends into Limbo, which is the first circle of Hell, where he finds the souls of those, who, although they have lived virtuously and have not to suffer for great sins, nevertheless, through lack of baptism, merit not the bliss of Paradise. Hence he is led on by Virgil to descend into the second circle.

**B**ROKE the deep slumber in my brain a crash  
Of heavy thunder, that I shook myself,  
As one by main force roused. Risen upright,  
My rested eyes I moved around, and search'd  
With fixed ken, to know what place it was  
Wherein I stood. For certain, on the brink  
I found me of the lamentable vale,  
The dread abyss, that joins a thundrous sound  
Of plaints innumerable. Dark and deep,  
And thick with clouds o'erspread, mine eye in vain  
Explored its bottom, nor could aught discern.

"Now let us to the blind world there beneath  
Descend," the bard began, all pale of look:  
"I go the first, and thou shalt follow next."

Then I, his alter'd hue perceiving, thus:  
"How may I speed, if thou yielddest to dread,  
Who still art wont to comfort me in doubt?"

He then: "The anguish of that race below  
With pity stains my cheek, which thou for fear  
Mistakest. Let us on. Our length of way  
Urges to haste." Onward, this said, he moved;  
And entering led me with him, on the bounds  
Of the first circle that surrounds the abyss.

Here, as mine ear could note, no plaint was heard  
Except of sighs, that made the eternal air  
Tremble, not caused by tortures, but from grief  
Felt by those multitudes, many and vast,  
Of men, women, and infants. Then to me  
The gentle guide: "Inquirest thou not what spirits  
Are these which thou beholdest? Ere thou pass  
Farther, I would thou know, that these of sin  
Were blameless; and if aught they merited,

---

It profits not, since baptism was not theirs,  
 The portal<sup>1</sup> to thy faith. If they before  
 The Gospel lived, they served not God aright;  
 And among such am I. For these defects,  
 And for no other evil, we are lost;  
 Only so far afflicted, that we live  
 Desiring without hope." Sore grief assail'd  
 My heart at hearing this, for well I knew  
 Suspended in that Limbo many a soul  
 Of mighty worth. "O tell me, sire revered!  
 Tell me, my master!" I began, through wish  
 Of full assurance in that holy faith  
 Which vanquishes all error; "say, did e'er  
 Any, or through his own or other's merit,  
 Come forth from thence, who afterward was blest?"

Piercing the secret purport<sup>2</sup> of my speech  
 He answer'd: "I was new to that estate  
 When I beheld a puissant one<sup>3</sup> arrive  
 Amongst us, with victorious trophy crown'd.  
 He forth the shade of our first parent drew,  
 Abel, his child, and Noah righteous man,  
 Of Moses lawgiver for faith approved,  
 Of patriarch Abraham, and David king,  
 Israel with his sire and with his sons,  
 Nor without Rachel whom so hard he won,  
 And others many more, whom He to bliss  
 Exalted. Before these, be thou assured,  
 No spirit of human kind was ever saved."  
 We, while he spake, ceased not our onward road,  
 Still passing through the wood; for so I name  
 Those spirits thick beset. We were not far  
 On this side from the summit, when I kenn'd  
 A flame, that o'er the darken'd hemisphere  
 Prevailing shined. Yet we a little space

<sup>1</sup> "Portal." "*Porta della fede*." This was an alteration made in the text by the Academicians della Crusca, on the authority, as it would appear, of only two manuscripts. The other reading is, "*parte della fede*," "part of the faith."

<sup>2</sup> "Secret purport." Lombardi

well observes that Dante seems to have been restrained by awe and reverence from uttering the name of Christ in this place of torment; and that for the same cause, probably, it does not occur once throughout the whole of this first part of the poem.

<sup>3</sup> "A puissant one." Our Saviour.



Were distant, not so far but I in part  
Discover'd that a tribe in honour high  
That place possess'd. "O thou, who every art  
And science valuest! who are these, that boast  
Such honor, separate from all the rest?"

He answer'd: "The renown of their great names,  
That echoes through your world above, acquires  
Favor in Heaven, which holds them thus advanced."  
Meantime a voice I heard: "Honor the bard  
Sublime! his shade returns, that left us late!"  
No sooner ceased the sound, than I beheld  
Four mighty spirits toward us bend their steps,  
Of semblance neither sorrowful nor glad.

When thus my master kind began: "Mark him,  
Who in his right hand bears that falchion keen,  
The other three preceding, as their lord.  
This is that Homer, of all bards supreme:  
Flaccus the next, in satire's vein excelling;  
The third is Naso; Lucan is the last.  
Because they all that appellation own,  
With which the voice singly accosted me,  
Honouring they greet me thus, and well they judge."

So I beheld united the bright school  
Of him the monarch of sublimest song,<sup>4</sup>  
That o'er the others like an eagle soars.

When they together short discourse had held,  
They turn'd to me, with salutation kind  
Beckoning me; at the which my master smiled:  
Nor was this all; but greater honour still  
They gave me, for they made me of their tribe;  
And I was sixth amid so learn'd a band.

Far as the luminous beacon on we pass'd,  
Speaking of matters, then befitting well  
To speak, now fitter left untold. At foot  
Of a magnificent castle we arrived,  
Seven times with lofty walls begirt, and round  
Defended by a pleasant stream. O'er this  
As o'er dry land we pass'd. Next, through seven gates,

<sup>4</sup> "The monarch of sublimest song." Homer.

---

I with those sages enter'd, and we came  
Into a mead with lively verdure fresh.

There dwelt a race, who slow their eyes around  
Majestically moved, and in their port  
Bore eminent authority: they spake  
Seldom, but all their words were tuneful sweet.

We to one side retired, into a place  
Open and bright and lofty, whence each one  
Stood manifest to view. Incontinent,  
There on the green enamel of the plain  
Were shown me the great spirits, by whose sight  
I am exalted in my own esteem.

Electra<sup>5</sup> there I saw accompanied  
By many, among whom Hector I knew,  
Anchises' pious son, and with hawk's eye  
Cæsar all arm'd, and by Camilla there  
Penthesilea. On the other side,  
Old King Latinus seated by his child  
Lavinia, and that Brutus I beheld  
Who Tarquin chased, Lucretia, Cato's wife  
Marcia, with Julia<sup>6</sup> and Cornelia there;  
And sole apart retir'd, the Soldan fierce.<sup>7</sup>

Then when a little more I raised my brow,  
I spied the master of the sapient throng,<sup>8</sup>  
Seated amid the philosophic train.  
Him all admire, all pay him reverence due.  
There Socrates and Plato both I mark'd  
Nearest to him in rank, Democritus,  
Who sets the world at chance,<sup>9</sup> Diogenes,  
With Heraclitus, and Empedocles,  
And Anaxagoras, and Thales sage,  
Zeno, and Dioscorides well read  
In nature's secret lore. Orpheus I mark'd  
And Linus, Tully and moral Seneca,  
Euclid and Ptolemy, Hippocrates,

<sup>5</sup> Daughter of Atlas, and mother  
of Dardanus, founder of Troy.

<sup>6</sup> "Julia." The daughter of Ju-  
lius Cæsar, and wife of Pompey.

<sup>7</sup> "The Soldan fierce." Saladin,  
or Salaheddin, the rival of Rich-  
ard Cœur de Lion.

<sup>8</sup> "The master of the sapient  
throng." "*Maestro di color che  
sanno.*" Aristotle.

<sup>9</sup> "Who sets the world at chance."  
Democritus, who maintained the  
world to have been formed by the  
fortuitous concourse of atoms.

Galenus, Avicen, and him who made  
That commentary vast, Averroes.<sup>10</sup>

Of all to speak at full were vain attempt;  
For my wide theme so urges, that oft-times  
My words fall short of what bechanced. In two  
The six associates part. Another way  
My sage guide leads me, from that air serene,  
Into a climate ever vex'd with storms:  
And to a part I come, where no light shines.

## CANTO V

ARGUMENT.—Coming into the second circle of Hell, Dante at the entrance beholds Minos the Infernal Judge, by whom he is admonished to beware how he enters those regions. Here he witnesses the punishment of carnal sinners, who are tossed about ceaselessly in the dark air by the most furious winds. Among these, he meets with Francesca of Rimini, through pity at whose sad tale he falls fainting to the ground.

FROM the first circle I descended thus  
Down to the second, which, a lesser space  
Embracing, so much more of grief contains,  
Provoking bitter moans. There Minos stands,  
Grinning with ghastly feature: he, of all  
Who enter, strict examining the crimes,  
Gives sentence, and dismisses them beneath,  
According as he foldeth him around:  
For when before him comes the ill-fated soul,  
It all confesses; and that judge severe  
Of sins, considering what place in Hell  
Suits the transgression, with his tail so oft  
Himself encircles, as degrees beneath  
He dooms it to descend. Before him stand  
Always a numerous throng: and in his turn  
Each one to judgment passing, speaks, and hears  
His fate, thence downward to his dwelling hurl'd.  
"O thou! who to this residence of woe  
Approachest!" when he saw me coming, cried

<sup>10</sup> Averroes, called by the Arabians Ibn Roschd, translated and commented on the works of Aristotle.

---

Minos, relinquishing his dread employ,  
"Look how thou enter here; beware in whom  
Thou place thy trust; let not the entrance broad  
Deceive thee to thy harm." To him my guide:  
"Wherefore exclaimest? Hinder not his way  
By destiny appointed; so 'tis will'd,  
Where will and power are one. Ask thou no more."

Now 'gin the rueful wailings to be heard.  
Now am I come where many a plaining voice  
Smites on mine ear. Into a place I came  
Where light was silent all. Bellowing there groan'd  
A noise, as of a sea in tempest torn  
By warring winds. The stormy blast of Hell  
With restless fury drives the spirits on,  
Whirl'd round and dash'd amain with sore annoy.  
When they arrive before the ruinous sweep,  
There shrieks are heard, there lamentations, moans,  
And blasphemies 'gainst the good Power in Heaven.  
I understood, that to this torment sad  
The carnal sinners are condemn'd, in whom  
Reason by lust is sway'd. As, in large troops  
And multitudinous, when winter reigns,  
The starlings on their wings are borne abroad;  
So bears the tyrannous gust those evil souls.  
On this side and on that, above, below,  
It drives them: hope of rest to solace them  
Is none, nor e'en of milder pang. As cranes,  
Chanting their dolorous notes, traverse the sky,  
Stretch'd out in long array; so I beheld  
Spirits, who came loud wailing, hurried on  
By their dire doom. Then I: "Instructor! who  
Are these, by the black air so scourged?" "The first  
'Mong those, of whom thou question'st," he replied,  
"O'er many tongues was empress. She in vice  
Of luxury was so shameless, that she made  
Liking be lawful by promulged decree,  
To clear the blame she had herself incurr'd.  
This is Semiramis, of whom 'tis writ,  
That she succeeded Ninus her espoused;  
And held the land, which now the Soldan rules.

---

The next in amorous fury slew herself,  
And to Sichæus' ashes broke her faith:  
Then follows Cleopatra, lustful queen."

There mark'd I Helen, for whose sake so long  
The time was fraught with evil; there the great  
Achilles, who with love fought to the end.  
Paris I saw, and Tristan; and beside,  
A thousand more he show'd me, and by name  
Pointed them out, whom love bereaved of life.

When I had heard my sage instructor name  
Those dames and knights of antique days, o'erpower'd  
By pity, well-nigh in amaze my mind  
Was lost; and I began: "Bard! willingly  
I would address those two together coming,  
Which seem so light before the wind." He thus:  
"Note thou, when nearer they to us approach.  
Then by that love which carries them along,  
Entreat; and they will come." Soon as the wind  
Sway'd them towards us, I thus framed my speech:  
"O wearied spirits! come, and hold discourse  
With us, if by none else restrain'd." As doves  
By fond desire invited, on wide wings  
And firm, to their sweet nest returning home,  
Cleave the air, wafted by their will along;  
Thus issued, from that troop where Dido ranks,  
They, through the ill air speeding: with such force  
My cry prevail'd, by strong affection urged.

"O gracious creature and benign! who go'st  
Visiting, through this element obscure,  
Us, who the world with bloody stain imbrued;  
If, for a friend, the King of all, we own'd.  
Our prayer to him should for thy peace arise,  
Since thou hast pity on our evil plight.  
Of whatsoever to hear or to discourse  
It pleases thee, that will we hear, of that  
Freely with thee discourse, while e'er the wind,  
As now, is mute. The land,<sup>1</sup> that gave me birth,  
Is situate on the coast, where Po descends  
To rest in ocean with his sequent streams.

<sup>1</sup> "The land." Ravenna.

---

"Love, that in gentle heart is quickly learnt,  
 Entangled him by that fair form, from me  
 Ta'en in such cruel sort, as grieves me still:  
 Love, that denial takes from none beloved,  
 Caught me with pleasing him so passing well,  
 That, as thou seest, he yet deserts me not.  
 Love brought us to one death: *Caïna*<sup>2</sup> waits  
 The soul, who spilt our life." Such were their words;  
 At hearing which, downward I bent my looks,  
 And held them there so long, that the bard cried:  
 "What art thou pondering?" I in answer thus:  
 "Alas! by what sweet thoughts, what fond desire  
 Must they at length to that ill pass have reach'd!"

Then turning, I to them my speech address'd,  
 And thus began: "*Francesca*!<sup>3</sup> your sad fate  
 Even to tears my grief and pity moves.  
 But tell me; in the time of your sweet sighs,  
 By what, and how Love granted, that ye knew  
 Your yet uncertain wishes?" She replied:  
 "No greater grief than to remember days  
 Of joy, when misery is at hand. That kens  
 Thy learn'd instructor. Yet so eagerly  
 If thou art bent to know the primal root,  
 From whence our love gat being, I will do  
 As one, who weeps and tells his tale. One day,  
 For our delight we read of *Lancelot*,<sup>4</sup>  
 How him love thrall'd. Alone we were, and no  
 Suspicion near us. Oft-times by that reading  
 Our eyes were drawn together, and the hue  
 Fled from our alter'd cheek. But at one point  
 Alone we fell. When of that smile we read,  
 The wished smile so rapturously kiss'd

<sup>2</sup> "*Caïna*." The place to which murderers are doomed.

<sup>3</sup> "*Francesca*." *Francesca*, the daughter of Guido da Polenta, Lord of Ravenna, was given by her father in marriage to *Gianciotto*, son of *Malatesta*, Lord of Rimini, a man of extraordinary courage, but deformed in his person. His brother *Paolo*, who unhappily possessed those graces which the husband of *Francesca* wanted, engaged

her affections; and being taken in adultery, they were both put to death by the enraged *Gianciotto*.

<sup>4</sup> "*Lancelot*." One of the Knights of the Round Table, and the lover of *Ginevra*, or *Guinevere*, celebrated in romance. The incident alluded to seems to have made a strong impression on the imagination of Dante, who introduces it again, in the *Paradise*, Canto xvi.

From me shall separate, at once my lips  
All trembling kiss'd. The book and writer both  
Were love's purveyors. In its leaves that day  
We read no more." While thus one spirit spake,  
The other wail'd so sorely, that heart-struck  
I, through compassion fainting, seem'd not far  
From death, and like a corse fell to the ground.

## CANTO VI

ARGUMENT.—On his recovery, the Poet finds himself in the third circle, where the gluttonous are punished. Their torment is, to lie in the mire, under a continual and heavy storm of hail, snow, and discolored water; Cerberus, meanwhile barking over them with his threefold throat, and rending them piecemeal. One of these, who on earth was named Ciacco, foretells the divisions with which Florence is about to be distracted. Dante proposes a question to his guide, who solves it; and they proceed toward the fourth circle.

**M**Y sense reviving, that erewhile had droop'd  
With pity for the kindred shades, whence grief  
O'ercame me wholly, straight around I see  
New torments, new tormented souls, which way  
Soe'er I move, or turn, or bend my sight.  
In the third circle I arrive, of showers  
Ceaseless, accursed, heavy and cold, unchanged  
For ever, both in kind and in degree.  
Large hail, discolored water, sleety flaw  
Through the dun midnight air stream'd down amain:  
Stank all the land whereon that tempest fell.  
Cerberus, cruel monster, fierce and strange,  
Through his wide threefold throat, barks as a dog  
Over the multitude immersed beneath.  
His eyes glare crimson, black his unctuous beard,  
His belly large, and claw'd the hands, with which  
He tears the spirits, flays them, and their limbs  
Piecemeal disparts. Howling there spread, as curs,  
Under the rainy deluge, with one side  
The other screening, oft they roll them round,

---

Descried us, savage Cerberus, he oped  
His jaws, and the fangs show'd us; not a limb  
Of him but trembled. Then my guide, his palms  
Expanding on the ground, thence fill'd with earth  
Raised them, and cast it in his ravenous maw.  
E'en as a dog, that yelling bays for food  
His keeper, when the morsel comes, lets fall  
His fury, bent alone with eager haste  
To swallow it; so dropp'd the loathsome cheeks  
Of demon Cerberus, who thundering stuns  
The spirits, that they for deafness wish in vain.

We, o'er the shades thrown prostrate by the brunt  
Of the heavy tempest passing, set our feet  
Upon their emptiness, that substance seem'd.

They all along the earth extended lay,  
Save one, that sudden raised himself to sit,  
Soon as that way he saw us pass. "O thou!"  
He cried, "who through the infernal shades art led,  
Own, if again thou know'st me. Thou wast framed  
Or ere my frame was broken." I replied:  
"The anguish thou endurest perchance so takes  
Thy form from my remembrance, that it seems  
As if I saw thee never. But inform  
Me who thou art, that in a place so sad  
Art set, and in such torment, that although  
Other be greater, none disgusteth more."  
He thus in answer to my words rejoin'd:  
"Thy city, heap'd with envy to the brim,  
Aye, that the measure overflows its bounds,  
Held me in brighter days. Ye citizens  
Were wont to name me Ciacco.<sup>2</sup> For the sin  
Of gluttony, damned vice, beneath this rain,  
E'en as thou seest, I with fatigue am worn:  
Nor I sole spirit in this woe: all these  
Have by like crime incurr'd like punishment."

<sup>1</sup> "When that great worm, descried us . . . he opened his jaws." In Canto xxxiv. Lucifer is called "The abhorred worm, that boreth through the world."

<sup>2</sup> "Ciacco." So called from his inordinate appetite; "ciacco," in Italian, signifying a pig. The real name of this glutton has not been transmitted to us.



Giacco! thy dire affliction grieves me much,  
 Even to tears. But tell me, if thou know'st,  
 What shall at length befall the citizens  
 Of the divided city;<sup>3</sup> whether any  
 Just one inhabit there: and tell the cause,  
 Whence jarring Discord hath assail'd it thus."

He then: "After long striving they will come  
 To blood; and the wild party from the woods<sup>4</sup>  
 Will chase the other<sup>5</sup> with much injury forth.  
 Then it behooves that this must fall,<sup>6</sup> within  
 Three solar circles;<sup>7</sup> and the other rise  
 By borrow'd force of one, who under shore  
 Now rests.<sup>8</sup> It shall a long space hold aloof  
 Its forehead, keeping under heavy weight  
 The other opprest, indignant at the load,  
 And grieving sore. The just are two in number.<sup>9</sup>  
 But they neglected. Avarice, envy, pride,  
 Three fatal sparks, have set the hearts of all  
 On fire." Here ceased the lamentable sound;  
 And I continued thus: "Still would I learn  
 More from thee, further parley still entreat.  
 Of Farinata and Tegghiaio<sup>10</sup> say,  
 They who so well deserved; of Giacomo,<sup>11</sup>  
 Arrigo, Mosca,<sup>12</sup> and the rest, who bent  
 Their minds on working good. Oh! tell me where  
 They bide, and to their knowledge let me come.  
 For I am prest with keen desire to hear

<sup>3</sup> "The divided city." The city of Florence, divided into the Bianchi and Neri factions.

<sup>4</sup> "The wild party from the woods." So called, because it was headed by Veri de' Cerchi, whose family had lately come into the city from Acona, and the woody country of the Val di Nievole.

<sup>5</sup> "The other." The opposite party of the Neri, at the head of which was Corso Donati.

<sup>6</sup> "This must fall." The Bianchi.

<sup>7</sup> "Three solar circles." Three years.

<sup>8</sup> "Of one, who under shore now rests." Charles of Valois, by whose means the Neri were replaced.

<sup>9</sup> "The just are two in number." Who these two were, the commentators are not agreed. Some understand them to be Dante himself and his friend Guido Cavalcanti.

<sup>10</sup> "Of Farinata and Tegghiaio." See Canto x. and notes and Canto xvi. and notes.

<sup>11</sup> "Giacomo." Giacomo Rusticucci. See Canto xvi. and notes.

<sup>12</sup> "Arrigo, Mosca." Of Arrigo, who is said by the commentators to have been of the noble family of the Fiantti, no mention afterwards occurs. Mosca degli Uberti, or de' Lamberti, is introduced in Canto xxviii.

Be to their lip assign'd." He answer'd straight:  
"These are yet blacker spirits. Various crimes  
Have sunk them deeper in the dark abyss.  
If thou so far descendst, thou mayst see them.  
But to the pleasant world, when thou return'st,  
Of me make mention, I entreat thee, there.  
No more I tell thee, answer thee no more."

This said, his fixed eyes he turn'd askance,  
A little eyed me, then bent down his head,  
And 'midst his blind companions with it fell.  
When thus my guide: "No more his bed he leaves,  
Ere the last angel-trumpet blow. The Power  
Adverse to these shall then in glory come,  
Each one forthwith to his sad tomb repair,  
Resume his fleshly vesture and his form,  
And hear the eternal doom re-echoing rend  
The vault." So pass'd we through that mixture foul  
Of spirits and rain, with tardy steps; meanwhile  
Touching, though slightly, on the life to come.  
For thus I question'd: "Shall these tortures, Sir!  
When the great sentence passes, be increased,  
Or mitigated, or as now severe?"

He then: "Consult thy knowledge; that decides,  
That, as each thing to more perfection grows,  
It feels more sensibly both good and pain.  
Though ne'er to true perfection may arrive  
This race accurst, yet nearer then, than now,  
They shall approach it." Compassing that path,  
Circuitous we journey'd; and discourse,  
Much more than I relate, between us pass'd:  
Till at the point, whence the steps led below,  
Arrived, there Plutus, the great foe, we found.

---

ARGUMENT.—In the present Canto, Dante describes his descent into the fourth circle, at the beginning of which he sees Plutus stationed. Here one like doom awaits the prodigal and the avaricious; which is, to meet in direful conflict, rolling great weights against each other with mutual upbraidings. From hence Virgil takes occasion to show how vain the goods that are committed into the charge of Fortune; and this moves our author to inquire what being that Fortune is, of whom he speaks: which question being resolved, they go down into the fifth circle, where they find the wrathful and gloomy tormented in the Stygian lake. Having made a compass round great part of this lake, they come at last to the base of a lofty tower.

“**A**H me! O Satan! Satan!”<sup>1</sup> loud exclaim’d  
 Plutus, in accent hoarse of wild alarm:  
 And the kind sage, whom no event surprised,  
 To comfort me thus spake: “Let not thy fear  
 Harm thee, for power in him, be sure, is none  
 To hinder down this rock thy safe descent.”  
 Then to that swoln lip turning, “Peace!” he cried,  
 “Curst wolf! thy fury inward on thyself  
 Prey, and consume thee! Through the dark profound,  
 Not without cause, he passes. So ’tis will’d  
 On high, there where the great Archangel pour’d  
 Heaven’s vengeance on the first adulterer proud.”  
 As sails, full spread and bellying with the wind,  
 Drop suddenly collapsed, if the mast split;  
 So to the ground down dropp’d the cruel fiend.  
 Thus we, descending to the fourth steep ledge,  
 Gain’d on the dismal shore, that all the woe  
 Hems in of all the universe. Ah me!  
 Almighty Justice! in what store thou heap’st  
 New pains, new troubles, as I here beheld.  
 Wherefore doth fault of ours bring us to this?  
 E’en as a billow, on Charybdis rising,  
 Against encounter’d billow dashing breaks;  
 Such is the dance this wretched race must lead,  
 Whom more than elsewhere numerous here I found.

<sup>1</sup>“Pape Satan, Pape Satan, aleppe;” words without meaning.

Both roll'd on weights, by main force of their breasts,  
Then smote together, and each one forthwith  
Roll'd them back voluble, turning again;  
Exclaiming these, "Why holdest thou so fast?"  
Those answering, "And why castest thou away?"  
So, still repeating their despiteful song,  
They to the opposite point, on either hand,  
Traversed the horrid circle; then arrived,  
Both turn'd them round, and through the middle space,  
Conflicting met again. At sight whereof  
I, stung with grief, thus spake: "O say, my guide!  
What race is this. Were these, whose heads are shorn,  
On our left hand, all separate to the Church?"

He straight replied: "In their first life, these all  
In mind were so distorted, that they made,  
According to due measure, of their wealth  
No use. This clearly from their words collect,  
Which they howl forth, at each extremity  
Arriving of the circle, where their crime  
Contrary in kind disparts them. To the Church  
Were separate those, that with no hairy cowl  
Are crowned, both Popes and Cardinals, o'er whom  
Avarice dominion absolute maintains."

I then: "'Mid such as these some needs must be,  
Whom I shall recognize, that with the blot  
Of these foul sins were stain'd." He answering thus:  
"Vain thought conceivest thou. That ignoble life,  
Which made them vile before, now makes them dark,  
And to all knowledge indiscernible.  
For ever they shall meet in this rude shock:  
These from the tomb with clenched grasp shall rise,  
Those with close-shaven locks. That ill they gave,  
And ill they kept, hath of the beauteous world  
Deprived, and set them at this strife, which needs  
No labor'd phrase of mine to set it off.  
Now mayst thou see, my son! how brief, how vain,  
The goods committed into Fortune's hands,  
For which the human race keep such a coil!  
Not all the gold that is beneath the moon,

---

Might purchase rest for one." I thus rejoin'd:  
"My guide! of these this also would I learn;  
This Fortune, that thou speak'st of, what it is,  
Whose talons grasp the blessings of the world."

He thus: "O beings blind! what ignorance  
Besets you! Now my judgment hear and mark.  
He, whose transcendent wisdom passes all,  
The heavens creating, gave them ruling powers  
To guide them; so that each part shines to each,  
Their light in equal distribution pour'd.  
By similar appointment he ordain'd,  
Over the world's bright images to rule,  
Superintendence of a guiding hand  
And general minister, which, at due time,  
May change the empty vantages of life  
From race to race, from one to other's blood,  
Beyond prevention of man's wisest care:  
Wherefore one nation rises into sway,  
Another languishes, e'en as her will  
Decreases, from us conceal'd, as in the grass  
The serpent train. Against her nought avails  
Your utmost wisdom. She with foresight plans,  
Judges, and carries on her reign, as theirs  
The other powers divine. Her changes know  
None intermission: by necessity  
She is made swift, so frequent come who claim  
Succession in her favors. This is she,  
So execrated e'en by those whose debt  
To her is rather praise: they wrongfully  
With blame requite her, and with evil word;  
But she is blessed, and for that recks not:  
Amidst the other primal beings glad  
Rolls on her sphere, and in her bliss exults.  
Now on our way pass we, to heavier woe  
Descending: for each star is falling now,  
That mounted at our entrance, and forbids  
Too long our tarrying." We the circle cross'd  
To the next steep, arriving at a well,  
That boiling pours itself down to a foss

---

Than sablest grain: and we in company  
Of the inky waters, journeying by their side,  
Enter'd, though by a different track, beneath.  
Into a lake, the Stygian named, expands  
The dismal stream, when it hath reach'd the foot  
Of the gray wither'd cliffs. Intent I stood  
To gaze, and in the marish sunk descried  
A miry tribe, all naked, and with looks  
Betokening rage. They with their hands alone  
Struck not, but with the head, the breast, the feet,  
Cutting each other piecemeal with their fangs.  
The good instructor spake: "Now seest thou, son!  
The souls of those, whom anger overcame.  
This too for certain know, that underneath  
The water dwells a multitude, whose sighs  
Into these bubbles make the surface heave,  
As thine eye tells thee wheresoe'er it turn.  
Fix'd in the slime, they say: 'Sad once were we,  
In the sweet air made gladsome by the sun,  
Carrying a foul and lazy mist within:  
Now in these murky settlings are we sad.'  
Such dolorous strain they gurgle in their throats,  
But word distinct can utter none." Our route  
Thus compass'd we, a segment widely stretch'd  
Between the dry embankment, and the core  
Of the loath'd pool, turning meanwhile our eyes  
Downward on those who gulp'd its muddy lees;  
Nor stopp'd, till to a tower's low base we came.

---

ARGUMENT.—A signal having been made from the tower, Phlegyas, the ferryman of the lake, speedily crosses it, and conveys Virgil and Dante to the other side. On their passage, they meet with Filippo Argenti, whose fury and torment are described. They then arrive at the city of Dis, the entrance whereto is denied, and the portals closed against them by many Demons.

MY theme pursuing, I relate, that ere  
 We reach'd the lofty turret's base, our eyes  
 Its height ascended, where we mark'd uphung  
 Two cressets, and another saw from far  
 Return the signal, so remote, that scarce  
 The eye could catch its beam. I, turning round  
 To the deep source of knowledge, thus inquired:  
 "Say what this means; and what, that other light  
 In answer set: what agency doth this?"  
 "There on the filthy waters," he replied,  
 "E'en now what next awaits us mayst thou see,  
 If the marsh-gendered fog conceal it not."  
 Never was arrow from the cord dismiss'd,  
 That ran its way so nimbly through the air,  
 As a small bark, that through the waves I spied  
 Toward us coming, under the sole sway  
 Of one that ferried it, who cried aloud:  
 "Art thou arrived, fell spirit?"—"Phlegyas, Phlegyas,<sup>1</sup>  
 This time thou criest in vain," my lord replied;  
 "No longer shalt thou have us, but while o'er  
 The slimy pool we pass." As one who hears  
 Of some great wrong he hath sustain'd, whereat  
 Inly he pines: so Phlegyas inly pined  
 In his fierce ire. My guide, descending, stepp'd  
 Into the skiff, and bade me enter next,  
 Close at his side; nor, till my entrance, seem'd  
 The vessel freighted. Soon as both embark'd,  
 Cutting the waves, goes on the ancient prow,  
 More deeply than with others it is wont.

<sup>1</sup> Phlegyas, so incensed against Apollo for having violated his daughter Coronis, that he set fire to the temple of that deity, by whose vengeance he was cast into Tartarus. See Virg. "*Æn.*" l. vi. 618.

One drench'd in mire before me came, and said:  
"Who art thou, that thus comest ere thine hour?"

I answer'd: "Though I come, I tarry not:  
But who art thou, that art become so foul?"

"One, as thou seest, who mourn:" he straight  
replied.

To which I thus: "In mourning and in woe,  
Curst spirit! tarry thou. I know thee well,  
E'en thus in filth disguised." Then stretch'd he forth  
Hands to the bark; whereof my teacher sage  
Aware, thrusting him back: "Away! down there  
To the other dogs!" then, with his arms my neck  
Encircling, kiss'd my cheek, and spake: "O soul,  
Justly disdainful! blest was she in whom  
Thou wast conceived. He in the world was one  
For arrogance noted: to his memory  
No virtue lends its lustre; even so  
Here is his shadow furious. There above,  
How many now hold themselves mighty kings,  
Who here like swine shall wallow in the mire,  
Leaving behind them horrible dispraise."

I then: "Master! him fain would I behold  
Whelm'd in these dregs, before we quit the lake."

He thus: "Or ever to thy view the shore  
Be offer'd, satisfied shall be that wish,  
Which well deserves completion." Scarce his words  
Were ended, when I saw the miry tribes  
Set on him with such violence, that yet  
For that render I thanks to God, and praise.  
"To Filippo Argenti!"<sup>2</sup> cried they all:  
And on himself the moody Florentine  
Turn'd his avenging fangs. Him here we left,  
Nor speak I of him more. But on mine ear  
Sudden a sound of lamentation smote.  
Whereat mine eye unbarr'd I sent abroad.

And thus the good instructor: "Now, my son

<sup>2</sup> Boccaccio tells us, "he was a man  
remarkable for the large proportions  
and extraordinary vigor of his bodily

frame, and the extreme wayward-  
ness and irascibility of his temper."  
—"Decam." G. ix. N. 8.



With its grave denizens, a mighty throng."

I thus: "The minarets already, Sir!

There, certes, in the valley I descry,  
Gleaming vermillion, as if they from fire  
Had issued." He replied: "Eternal fire,  
That inward burns, shows them with ruddy flame  
Illumed; as in this nether Hell thou seest."

We came within the fosses deep, that moat  
This region comfortless. The walls appear'd  
As they were framed of iron. We had made  
Wide circuit, ere a place we reach'd, where loud  
The mariner cried vehement: "Go forth:  
The entrance is here." Upon the gates I spied  
More than a thousand, who of old from Heaven  
Were shower'd. With ireful gestures, "Who is this,"  
They cried, "that, without death first felt, goes through  
The regions of the dead?" My sapient guide  
Made sign that he for secret parley wish'd;  
Whereat their angry scorn abating, thus  
They spake: "Come thou alone; and let him go,  
Who hath so hardily enter'd this realm.  
Alone return he by his witless way;  
If well he knew it, let him prove. For thee,  
Here shalt thou tarry, who through clime so dark  
Hast been his escort." Now bethink thee, reader!  
What cheer was mine at sound of those curst words.  
I did believe I never should return.

"O my lovèd guide! who more than seven times"  
Security hast render'd me, and drawn  
From peril deep, whereto I stood exposed,  
Desert me not," I cried, "in this extreme.  
And, if our onward going be denied,  
Together trace we back our steps with speed."  
My liege, who thither had conducted me,

<sup>8</sup> "Seven times." The commentators, says Venturi, perplex themselves with the inquiry what seven perils these were from which Dante had been delivered by Virgil. Reckoning the beasts in the first Canto as one of them, and adding Charon,

Minos, Cerberus, Plutus, Phlegyas, and Filippo Argenti, as so many others, we shall have the number; and if this be not satisfactory, we may suppose a determinate to have been put for an indeterminate number.

Full well I know: thou therefore rest secure.  
 That lake, the noisome stench exhaling, round  
 The city of grief encompasses, which now  
 We may not enter without rage." Yet more  
 He added: but I hold it not in mind,  
 For that mine eye toward the lofty tower  
 Had drawn me wholly, to its burning top;  
 Where, in an instant, I beheld uprisen  
 At once three hellish furies stain'd with blood.  
 In limb and motion feminine they seem'd;  
 Around them greenest hydras twisting roll'd  
 Their volumes; adders and cerastes crept  
 Instead of hair, and their fierce temples bound.

He, knowing well the miserable hags  
 Who tend the queen of endless woe, thus spake:  
 "Mark thou each dire Erynnis. To the left,  
 This is Megæra; on the right hand, she  
 Who wails, Alecto; and Tisiphone  
 I' th' midst." This said, in silence he remain'd.  
 Their breast they each one clawing tore; themselves  
 Smote with their palms, and such thrill clamour raised,  
 That to the bard I clung, suspicion-bound.  
 "Hasten Medusa: so to adamant  
 Him shall we change:" all looking down exclaim'd:  
 "E'en when by Theseus' might assail'd, we took  
 No ill revenge." "Turn thyself round and keep  
 Thy countenance hid; for if the Gorgon dire  
 Be shown, and thou shouldst view it, thy return  
 Upwards would be for ever lost." This said,  
 Himself, my gentle master, turn'd me round;  
 Nor trusted he my hands, but with his own  
 He also hid me. Ye of intellect  
 Sound and entire, mark well the lore<sup>a</sup> conceal'd

<sup>a</sup> The Poet probably intends to call the reader's attention to the allegorical and mystic sense of the present Canto, and not, as Venturi supposes, to that of the whole work. Landino supposes this hidden meaning to be that in the case of those vices which proceed from intem-

perance, reason, figured under the person of Virgil, with the ordinary grace of God, may be a sufficient safeguard; but that in the instance of more heinous crimes, such as those we shall hereafter see punished, a special grace, represented by the angel, is requisite for our defence.

And now there came o'er the perturbed waves  
Loud-crashing, terrible, a sound that made  
Either shore tremble, as if of a wind  
Impetuous, from conflicting vapors sprung,  
That 'gainst some forest driving all his might,  
Plucks off the branches, beats them down, and hurls  
Afar; then, onward passing, proudly sweeps  
His whirlwind rage, while beasts and shepherds fly.

Mine eyes he loosed, and spake: "And now direct  
Thy visual nerve along that ancient foam,  
There, thickest where the smoke ascends." As frogs  
Before their foe the serpent, through the wave  
Ply swiftly all, till at the ground each one  
Lies on a heap; more than a thousand spirits  
Destroy'd, so saw I fleeing before one  
Who pass'd with unwet feet the Stygian sound.  
He, from his face removing the gross air,  
Oft his left hand forth stretch'd, and seem'd alone  
By that annoyance wearied. I perceived  
That he was sent from Heaven; and to my guide  
Turn'd me, who signal made, that I should stand  
Quiet, and bend to him. Ah me! how full  
Of noble anger seem'd he. To the gate  
He came, and with his wand touch'd it, whereat  
Open without impediment it flew.

"Outcasts of heaven! O abject race, and scorn'd!"  
Began he, on the horrid grunsel standing,  
"Whence doth this wild excess of insolence  
Lodge in you? wherefore kick you 'gainst that will  
Ne'er frustrate of its end, and which so oft  
Hath laid on you enforcement of your pangs?  
What profits, at the Fates to butt the horn?  
Your Cerberus,<sup>4</sup> if ye remember, hence  
Bears still, peel'd of their hair, his throat and maw."

<sup>4</sup> "Your Cerberus." Cerberus is feigned to have been dragged by Hercules, bound with a threefold chain, of which, says the angel, he still bears the marks. Lombardi blames the other interpreters for having supposed that the angel at-

tributes this exploit to Hercules, a fabulous hero, rather than to our Saviour. It would seem as if the good father had forgotten that Cerberus is himself no less a creature of the imagination than the hero who encountered him.

And syllable to us spake none; but wore  
 The semblance of a man by other care  
 Beset, and keenly prest, than thought of him  
 Who in his presence stands. Then we our steps  
 Toward that territory moved, secure  
 After the hallow'd words. We, unopposed,  
 There enter'd; and, my mind eager to learn  
 What state a fortress like to that might hold,  
 I, soon as enter'd, throw mine eye around,  
 And see, on every part, wide-stretching space,  
 Replete with bitter pain and torment ill.

As where Rhone stagnates on the plains of Arles,<sup>5</sup>  
 Or as at Pola,<sup>6</sup> near Quarnaro's gulf,  
 That closes Italy and laves her bounds,  
 The place is all thick spread with sepulchres;  
 So was it here, save what in horror here  
 Excell'd: for 'midst the graves were scattered flames,  
 Wherewith intensely all throughout they burn'd,  
 That iron for no craft there hotter needs.

Their lids all hung suspended; and beneath,  
 From them forth issued lamentable moans,  
 Such as the sad and tortured well might raise.

I thus: "Master! say who are these, interr'd  
 Within these vaults, of whom distinct we hear  
 The dolorous sighs." He answer thus return'd:  
 "The arch-heretics are here, accompanied  
 By every sect their followers; and much more  
 Than thou believest. the tombs are freighted: like  
 With like is buried; and the monuments  
 Are different in degrees of heat." This said,  
 He to the right hand turning, on we pass'd  
 Betwixt the afflicted and the ramparts high.

<sup>5</sup> "The plains of Arles." In Provence. These sepulchres are mentioned in the Life of Charlemagne, which has been attributed to Archbishop Turpin, cap. 28, and 30, and

by Fazio degli Uberti, Dittamondo, L. iv. cap. xxi.  
<sup>6</sup> "At Pola." A city of Istria, situated near the gulf of Quarnaro, in the Adriatic Sea.

# CANTO X

ARGUMENT.—Dante, having obtained permission from his guide, holds discourse with Farinata degli Uberti and Cavalcante Cavalcanti, who lie in their fiery tombs that are yet open, and not to be closed up till after the last judgment. Farinata predicts the Poet's exile from Florence; and shows him that the condemned have knowledge of future things, but are ignorant of what is at present passing, unless it be revealed by some newcomer from earth.

NOW by a secret pathway we proceed,  
Between the walls, that hem the region round,  
And the tormented souls: my master first,  
I close behind his steps. "Virtue supreme!"  
I thus began: "Who through these ample orbs  
In circuit lead'st me, even as thou will'st;  
Speak thou, and satisfy my wish. May those,  
Who lie within these sepulchres, be seen?  
Already all the lids are raised, and none  
O'er them keeps watch." He thus in answer spake:  
"They shall be closed all, what-time they here  
From Josaphat<sup>1</sup> return'd shall come, and bring  
Their bodies, which above they now have left.  
The cemetery on this part obtain,  
With Epicurus, all his followers,  
Who with the body make the spirit die.  
Here therefore satisfaction shall be soon,  
Both to the question ask'd, and to the wish<sup>2</sup>  
Which thou conceal'st in silence." I replied:  
"I keep not, guide beloved! from thee my heart  
Secreted, but to shun vain length of words;  
A lesson erewhile taught me by thyself."  
"O Tuscan! thou, who through the city of fire  
Alive art passing, so discreet of speech:

<sup>1</sup> "Josaphat." It seems to have been a common opinion among the Jews, as well as among many Christians, that the general judgment will be held in the valley of Josaphat, or Jehoshaphat. "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my

heritage Israel, whom they have scattered among the nations, and parted my land,"—Joel, iii. 2.

<sup>2</sup> "The wish." The wish that Dante had not expressed was to see and converse with the followers of Epicurus; among whom, we shall see, were Farinata degli Uberti and Cavalcante Cavalcanti.

Here, please thee, stay awhile. Thy utterance  
 Declares the place of thy nativity  
 To be that noble land, with which perchance  
 I too severely dealt." Sudden that sound  
 Forth issued from a vault, whereat, in fear,  
 I somewhat closer to my leader's side  
 Approaching, he thus spake: "What dost thou? Turn:  
 Lo! Farinata<sup>3</sup> there, who hath himself  
 Uplifted: from his girdle upwards, all  
 Exposed, behold him." On his face was mine  
 Already fix'd: his breast and forehead there  
 Erecting, seem'd as in high scorn he held  
 E'en Hell. Between the sepulchres, to him  
 My guide thrust me, with fearless hands and prompt;  
 This warning added: "See thy words be clear."

He, soon as there I stood at the tomb's foot,  
 Eyed me a space; then in disdainful mood  
 Address'd me: "Say what ancestors were thine."

I, willing to obey him, straight reveal'd  
 The whole, nor kept back aught: whence he, his brow  
 Somewhat uplifting, cried: "Fiercely were they  
 Adverse to me, my party, and the blood  
 From whence I sprang: twice,<sup>4</sup> therefore, I abroad  
 Scatter'd them." "Though driven out, yet they each  
 time

From all parts," answer'd I, "return'd; an art  
 Which yours have shown they are not skill'd to learn."

Then, peering forth from the unclosed jaw,  
 Rose from his side a shade,<sup>5</sup> high as the chin,  
 Leaning, methought, upon its knees upraised.  
 It look'd around, as eager to explore  
 If there were other with me; but perceiving  
 That fond imagination quench'd, with tears

<sup>3</sup> "Farinata." Farinata degli Uberti, a noble Florentine, was the leader of the Ghibelline faction, when they obtained a signal victory over the Guelphs at Montapert, near the river Arbia. Macchiavelli calls him "a man of exalted soul, and great military talents."—*Hist. of Flor.* b. ii. His grandson, Bonifacio, commonly called Fazio degli Uberti,

wrote a poem, entitled the "Dittamondo," in imitation of Dante.

<sup>4</sup> "Twice." The first time in 1248, when they were driven out by Frederick the Second. See G. Villani, lib. vi. c. xxxiv.; and the second time in 1260. See note to v. 83.

<sup>5</sup> "A shade." The spirit of Cavalcante Cavalcanti, a noble Florentine, of the Guelph party.



"That color'd Arbia's flood with crimson stain—  
 To these impute, that in our hallow'd dome  
 Such orisons<sup>11</sup> ascend." Sighing he shook  
 The head, then thus resumed: "In that affray  
 I stood not singly, nor, without just cause,  
 Assuredly, should with the rest have stirr'd;  
 But singly there I stood,<sup>12</sup> when, by consent  
 Of all, Florence had to the ground been razed,  
 The one who openly forbade the deed."

"So may thy lineage find at last repose,"  
 I thus adjured him, "as thou solve this knot,  
 Which now involves my mind. If right I hear,  
 Ye seem to view beforehand that which time  
 Leads with him, of the present uninform'd."

"We view, as one who hath an evil sight,"  
 He answer'd, "plainly, objects far remote;  
 So much of his large splendor yet imparts  
 The Almighty Ruler: but when they approach,  
 Or actually exist, our intellect  
 Then wholly fails; nor of your human state,  
 Except what others bring us, know we aught.  
 Hence therefore mayst thou understand, that all  
 Our knowledge in that instant shall expire,  
 When on futurity the portals close."

Then conscious of my fault,<sup>13</sup> and by remorse  
 Smitten, I added thus: "Now shalt thou say  
 To him there fallen, that his offspring still  
 Is to the living join'd; and bid him know,

<sup>11</sup> "Such orisons." This appears to allude to certain prayers which were offered up in the churches of Florence, for deliverance from the hostile attempts of the Uberti; or, it may be that the public councils being held in churches, the speeches delivered in them against the Uberti are termed "orisons," or prayers.

<sup>12</sup> "Singly there I stood." Guido Novello assembled a council of the Ghibellini at Empoli; where it was agreed by all, that, in order to maintain the ascendancy of the Ghibelline party in Tuscany, it was necessary to destroy Florence, which could serve only (the people of that city being Guelph) to enable the par-

ty attached to the church to recover its strength. This cruel sentence, passed upon so noble a city, met with no opposition from any of its citizens or friends, except Farinata degli Uberti, who openly and without reserve forbade the measure; affirming, that he had endured so many hardships, with no other view than that of being able to pass his days in his own country. Macchiavelli, "Hist. of Flor." b. ii.

<sup>13</sup> "My fault." Dante felt remorse for not having returned an immediate answer to the inquiry of Cavalcante, from which delay he was led to believe that his son Guido was no longer living.



That if from answer, silent, I abstain'd.  
'Twas that my thought was occupied, intent  
Upon that error, which thy help hath solved."

But now my master summoning me back  
I heard, and with more eager haste besought  
The spirit to inform me, who with him  
Partook his lot. He answer thus return'd:  
"More than a thousand with me here are laid.  
Within is Frederick,<sup>14</sup> second of that name,  
And the Lord Cardinal,<sup>15</sup> and of the rest  
I speak not." He, this said, from sight withdrew.  
But I my steps toward the ancient bard  
Reverting, ruminated on the words  
Betokening me such ill. Onward he moved,  
And thus, in going, question'd: "Whence the amaze  
That holds thy senses wrapt?" I satisfied  
The inquiry, and the sage enjoin'd me straight:  
"Let thy safe memory store what thou hast heard,  
To thee importing harm; and note thou this,"  
With his raised finger bidding me take heed,  
"When thou shalt stand before her gracious beam,<sup>16</sup>  
Whose bright eye all surveys, she of thy life  
The future tenor will to thee unfold."

Forthwith he to the left hand turn'd his feet:  
We left the wall, and toward the middle space  
Went by a path that to a valley strikes,  
Which e'en thus high exhaled its noisome steam.

<sup>14</sup> "Frederick." The Emperor Frederick II., who died in 1250. See notes to Canto xiii.  
<sup>15</sup> "The Lord Cardinal." Ottaviano Ubaldini, a Florentine, made cardinal in 1245, and deceased about 1273. On account of his great in-

fluence, he was generally known by the appellation of "the Cardinal." It is reported of him that he declared if there were any such thing as a human soul he had lost his for the Ghibellini.

<sup>16</sup> "Her gracious beam." Beatrice.

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ARGUMENT.—Dante arrives at the verge of a rocky precipice which encloses the seventh circle, where he sees the sepulchre of Anastasius the Heretic; behind the lid of which pausing a little, to make himself capable by degrees of enduring the fetid smell that steamed upward from the abyss, he is instructed by Virgil concerning the manner in which the three following circles are disposed, and what description of sinners is punished in each. He then inquires the reason why the carnal, the gluttonous, the avaricious and prodigal, the wrathful and gloomy, suffer not their punishments within the city of Dis. He next asks how the crime of usury is an offence against God; and at length the two Poets go toward the place from whence a passage leads down to the seventh circle.

UPON the utmost verge of a high bank,  
By craggy rocks environ'd round, we came.  
Where woes beneath, more cruel yet, were  
stow'd:

And here, to shun the horrible excess  
Of fetid exhalation upward cast  
From the profound abyss, behind the lid  
Of a great monument we stood retired,  
Whereon this scroll I mark'd: "I have in charge  
Pope Anastasius,<sup>1</sup> whom Photinus drew  
From the right path." "Ere our descent, behoves  
We make delay, that somewhat first the sense,  
To the dire breath accustom'd, afterward  
Regard it not." My master thus; to whom  
Answering I spake: "Some compensation find,  
That the time pass not wholly lost." He then:  
"Lo! how my thoughts e'en to thy wishes tend.  
My son! within these rocks," he thus began,  
"Are three close circles in gradation plac'd,  
As these which now thou leavest. Each one is full  
Of spirits accurst; but that the sight alone  
Hereafter may suffice thee, listen how  
And for what cause in durance they abide.  
"Of all malicious act abhorr'd in Heaven,  
The end is injury; and all such end

<sup>1</sup> By some supposed to have been Anastasius II.; by others, the fourth of that name.

Either by force or fraud works other's woe.  
But fraud, because of man's peculiar evil,  
To God is more displeasing; and beneath,  
The fraudulent are therefore doom'd to endure  
Severer pang. The violent occupy  
All the first circle; and because, to force,  
Three persons are obnoxious, in three rounds,  
Each within other separate, is it framed.  
To God, his neighbor, and himself, by man  
Force may be offer'd; to himself I say,  
And his possessions, as thou soon shalt hear  
At full. Death, violent death, and painful wounds  
Upon his neighbor he inflicts; and wastes,  
By devastation, pillage, and the flames,  
His substance. Slayers, and each one that smites  
In malice, plunderers, and all robbers, hence  
The torment undergo of the first round,  
In different herds. Man can do violence  
To himself and his own blessings: and for this,  
He, in the second round must aye deplore  
With unavailing penitence his crime,  
Whoe'er deprives himself of life and light,  
In reckless lavishment his talent wastes,  
And sorrows there where he should dwell in joy.  
To God may force be offer'd, in the heart  
Denying and blaspheming His high power,  
And Nature with her kindly law contemning.  
And thence the inmost round marks with its seal  
Sodom, and Cahors, and all such as speak  
Contemptuously of the Godhead in their hearts.  
"Fraud, that in every conscience leaves a sting,  
May be by man employ'd on one, whose trust  
He wins, or on another, who withholds  
Strict confidence. Seems as the latter way  
Broke but the bond of love which Nature makes.  
Whence in the second circle have their nest,  
Dissimulation, witchcraft, flatteries,  
Theft, falsehood, simony, all who seduce  
To lust, or set their honesty at pawn,  
With such vile scum as these. The other way

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Forgets both Nature's general love, and that  
Which thereto added afterward gives birth  
To special faith. Whence in the lesser circle,  
Point of the universe, dread seat of Dis,  
The traitor is eternally consumed."

I thus: "Instructor, clearly thy discourse  
Proceeds, distinguishing the hideous chasm  
And its inhabitants with skill exact.  
But tell me this: they of the dull, fat pool,  
Whom the rain beats, or whom the tempest drives,  
Or who with tongues so fierce conflicting meet,  
Wherefore within the city fire-illumed  
Are not these punish'd, if God's wrath be on them?  
And if it be not, wherefore in such guise  
Are they condemn'd?" He answer thus return'd:  
"Wherefore in dotage wanders thus thy mind,  
Not so accusom'd? or what other thoughts  
Possess it? Dwell not in thy memory  
The words, wherein thy ethic page<sup>2</sup> describes  
Three dispositions adverse to Heaven's will,  
Incontinence, malice, and mad brutishness,  
And how incontinence the least offends  
God, and least guilt incurs? If well thou note  
This judgment, and remember who they are,  
Without these walls to vain repentance doom'd,  
Thou shalt discern why they apart are placed  
From these fell spirits, and less wreakful pours  
Justice divine on them its vengeance down."

"O sun! who healest all imperfect sight,  
Thou so content'st me, when thou solvest my doubt,  
That ignorance not less than knowledge charms.  
Yet somewhat turn thee back," I in these words  
Continued, "where thou said'st, that usury  
Offends celestial Goodness; and this knot  
Perplex'd unravel." He thus made reply:  
"Philosophy, to an attentive ear,  
Clearly points out, not in one part alone,

<sup>2</sup> "Thy ethic page." He refers to Aristotle's "Ethics," lib. vii. c. 1: "—let it be defined that respecting morals there are three sorts of things to be avoided, malice, incontinence, and brutishness."

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Hath struck him, but unable to proceed  
 Plunges on either side; so saw I plunge  
 The Minotaur; whereat the sage exclaim'd:  
 "Run to the passage! while he storms, 'tis well  
 That thou descend." Thus down our road we took  
 Through those dilapidated crags, that oft  
 Moved underneath my feet, to weight like theirs  
 Unused. I pondering went, and thus he spake:  
 "Perhaps thy thoughts are of this ruin'd steep,  
 Guarded by the brute violence, which I  
 Have vanquish'd now. Know then, that when I erst  
 Hither descended to the nether Hell,  
 This rock was not yet fallen. But past doubt,  
 (If well I mark) not long ere He arriv'd,<sup>a</sup>  
 Who carried off from Dis the mighty spoil  
 Of the highest circle, then through all its bounds  
 Such trembling seized the deep concave and foul,  
 I thought the universe was thrill'd with love,  
 Whereby, there are who deem, the world hath oft  
 Been into chaos turn'd: and in that point,  
 Here, and elsewhere, that old rock toppled down.  
 But fix thine eyes beneath: the river of blood  
 Approaches, in the which all those are steep'd,  
 Who have by violence injur'd." O blind lust!  
 O foolish wrath! who so dost goad us on  
 In the brief life, and in the eternal then  
 Thus miserably o'erwhelm us. I beheld  
 An ample foss, that in a bow was bent,  
 As circling all the plain: for so my guide  
 Had told. Between it and the rampart's base,  
 On trail ran Centaurs, with keen arrows arm'd,  
 As to the chase they on the earth were wont.  
 At seeing us descend they each one stood;  
 And issuing from the troop, three sped with bows  
 And missile weapons chosen first; of whom  
 One cried from far: "Say, to what pain ye come  
 Condemn'd, who down this steep have journey'd. Speak  
 From whence ye stand, or else the bow I draw."

<sup>a</sup> Our Saviour, who, when he ascended from Hell, carried with him the souls of just men, out of the first circle. See Canto iv.

To whom my guide: "Our answer shall be made  
To Chiron, there, when nearer him we come.  
Ill was thy mind, thus ever quick and rash."  
Then me he touch'd and spake: "Nessus is this,  
Who for the fair Deïanira died,  
And wrought himself revenge<sup>7</sup> for his own fate.  
He in the midst, that on his breast looks down,  
Is the great Chiron who Achilles nursed;  
That other, Pholus, prone to wrath." Around  
The fess these go by thousands, aiming shafts  
At whatsoever spirit dares emerge  
From out the blood, more than his guilt allows.

We to those beasts, that rapid strode along,  
Drew near; when Chiron took an arrow forth,  
And with the notch push'd back his shaggy beard  
To the cheek-bone, then, his great mouth to view  
Exposing, to his fellows thus exclaim'd:  
"Are ye aware, that he who comes behind  
Moves what he touches? The feet of the dead  
Are not so wont." My trusty guide, who now  
Stood near his breast, where the two natures join,  
Thus made reply: "He is indeed alive,  
And solitary so must needs be by me  
Be shown the gloomy vale, thereto induced  
By strict necessity, not by delight.  
She left her joyful harpings in the sky,  
Who this new office to my care consign'd.  
He is no robber, no dark spirit I.  
But by that virtue, which empowers my step  
To tread so wild a path, grant us, I pray,  
One of thy band, whom we may trust secure,  
Who to the ford may lead us, and convey  
Across, him mounted on his back; for he  
Is not a spirit that may walk the air."

Then on his right breast turning, Chiron thus  
To Nessus spake: "Return, and be their guide.

<sup>7</sup> Nessus, when dying by the hand of Hercules, charged Deïanira to preserve the gore from his wound; for that if the affections of Hercules should at any time be es-

tranged from her, it would recall them. Deïanira had occasion to try the experiment; and the venom, as Nessus had intended, caused Hercules to expire in torments.

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And if ye chance to cross another troop,  
Command them keep aloof." Onward we moved,  
The faithful escort by our side, along  
The border of the crimson-seething flood,  
Whence, from those steep'd within, loud shrieks arose.

Some there I mark'd, as high as to their brow  
Immersed, of whom the mighty Centaur thus:  
"These are the souls of tyrants, who were given  
To blood and rapine. Here they wail aloud  
Their merciless wrongs. Here Alexander dwells,  
And Dionysius fell, who many a year  
Of woe wrought for fair Sicily. That brow,  
Whereon the hair so jetty clustering hangs,  
Is Azzolino;<sup>8</sup> that with flaxen locks  
Obizzo<sup>9</sup> of Este, in the world destroy'd  
By his foul step-son." To the bard revered  
I turn'd me round, and thus he spake: "Let him  
Be to thee now first leader, me but next  
To him in rank." Then further on a space  
The Centaur paused, near some, who at the throat  
Were extant from the wave; and, showing us  
A spirit by itself apart retired,  
Exclaim'd: "He<sup>10</sup> in God's bosom smote the heart,  
Which yet is honored on the bank of Thames."

A race I next espied who held the head,  
And even all the bust, above the stream.  
'Midst these I many a face remember'd well.  
Thus shallow more and more the blood became,

<sup>8</sup> Azzolino, or Ezzolino di Romano, Lord of Padua, Vicenza, Verona, and Brescia, who died in 1260. His atrocities form the subject of a Latin tragedy, "Eccerinis," by Albertino Mussato, of Padua, contemporary of Dante, and the most elegant writer of Latin verse of that age.

<sup>9</sup> "Obizzo of Este," Marquis of Ferrara and of the Marca d' Ancona, was murdered by his own son (whom, for that most unnatural act, Dante calls his step-son) for the sake of the treasures which his rapacity had amassed.

<sup>10</sup> "He." "Henric, the brother of this Edmund, and son to the foresaid King of Almaine (Richard,

brother of Henry III of England), as he returned from Affrike, where he had been with Prince Edward, was slain at Viterbo in Italy by the hand of Guy de Montfort, the son of Simon de Montfort, Earl of Leicester, in revenge of the same Simon's death. The murder was committed afore the high altar, as the same Henric kneeled there to hear divine service." A. D. 1272.—"Holinshed's Chron.," p. 275. See also Giov. Villani, "Hist.," lib. vii. c. xl., where it is said "that the heart of Henry was put into a golden cup, and placed on a pillar at London Bridge for a memorial to the English of the said outrage."

So that at last it but imbrued the feet;  
 And there our passage lay athwart the foss.  
 "As ever on this side the boiling wave  
 Thou seest diminishing," the Centaur said,  
 "So on the other, be thou well assured,  
 It lower still and lower sinks its bed,  
 Till in that part it reuniting join,  
 Where 'tis the lot of tyranny to mourn.  
 There Heaven's stern justice lays chastising hand  
 On Attila, who was the scourge of earth,  
 On Sextus and on Pyrrhus,<sup>11</sup> and extracts  
 Tears ever by the seething flood unlock'd  
 From the Rinieri, of Corneto this,  
 Pazzo the other named,<sup>12</sup> who fill'd the ways  
 With violence and war." This said, he turn'd,  
 And quitting us, alone repass'd the ford.

### CANTO XIII

ARGUMENT.—Still in the seventh circle, Dante enters its second compartment, which contains both those who have done violence on their own persons and those who have violently consumed their goods; the first changed into rough and knotted trees whereon the harpies build their nests, the latter chased and torn by black female mastiffs. Among the former, Piero delle Vigne is one who tells him the cause of his having committed suicide, and moreover in what manner the souls are transformed into those trunks. Of the latter crew, he recognizes Lano, a Sienese, and Giacomo, a Paduan; and lastly, a Florentine, who had hung himself from his own roof, speaks to him of the calamities of his countrymen.

**E**RE Nessus yet had reach'd the other bank,  
 We enter'd on a forest, where no track  
 Of steps had worn a way. Not verdant there  
 The foliage, but of dusky hue; not light  
 The boughs and tapering, but with knares deform'd  
 And matted thick: fruits there were none, but thorns  
 Instead, with venom fill'd. Less sharp than these,  
 Less intricate the brakes, wherein abide

<sup>11</sup> Sextus, either the son of Tarquin the Proud or of Pompey the Great; and Pyrrhus, King of Epirus.      depredations the public ways were infested. The latter was of the noble family of Pazzi in Florence.

<sup>12</sup> Two noted marauders, by whose



Those animals, that hate the cultured fields,  
Betwixt Corneto and Cecina's stream.<sup>1</sup>

Here the brute harpies make their nest, the same  
Who from the Strophades the Trojan band  
Drove with dire boding of their future woe.  
Broad are their pennons, of the human form  
Their neck and countenance, arm'd with talons keen  
The feet, and the huge belly fledged with wings.  
These sit and wail on the drear mystic wood.

The kind instructor in these words began:  
"Ere further thou proceed, know thou art now  
I' th' second round, and shalt be, till thou come  
Upon the horrid sand: look therefore well  
Around thee, and such things thou shalt behold,  
As would my speech discredit." On all sides  
I heard sad plainings breathe, and none could see  
From whom they might have issued. In amaze  
Fast bound I stood. He, as it seem'd, believed  
That I had thought so many voices came  
From some amid those thickets close conceal'd,  
And thus his speech resum'd: "If thou lop off  
A single twig from one of those ill plants,  
The thought thou hast conceived shall vanish quite."

Thereat a little stretching forth my hand,  
From a great wilding gather'd I a branch,  
And straight the trunk exclaim'd: "Why pluck'st thou  
me?"

Then, as the dark blood trickled down its side,  
These words it added: "Wherefore tear'st me thus?  
Is there no touch of mercy in thy breast?  
Men once were we, that now are rooted here.  
Thy hand might well have spared us, had we been  
The souls of serpents." As a brand yet green,  
That burning at one end from the other sends  
A groaning sound, and hisses with the wind  
That forces out its way, so burst at once  
Forth from the broken splinter words and blood.

<sup>1</sup> A wild and woody tract, abounding in deer, goats, and wild boars. Cecina is a river not far to the

south of Leghorn; Corneto, a small city on the same coast, in the patrimony of the Church.

I, letting fall the bough, remain'd as one  
 Assail'd by terror; and the sage replied:  
 "If he, O injured spirit! could have believed  
 What he hath seen but in my verse described,  
 He never against thee had stretch'd his hand.  
 But I, because the thing surpass'd belief,  
 Prompted him to this deed, which even now  
 Myself I rue. But tell me, who thou wast;  
 That, for this wrong to do thee some amends,  
 In the upper world (for thither to return  
 Is granted him) thy fame he may revive."  
 "That pleasant word of thine," the trunk replied,  
 "Hath so inveigled me, that I from speech  
 Cannot refrain, wherein if I indulge  
 A little longer, in the snare detain'd,  
 Count it not grievous. I it was,<sup>2</sup> who held  
 Both keys to Frederick's heart, and turn'd the wards,  
 Opening and shutting, with a skill so sweet,  
 That besides me, into his inmost breast  
 Scarce any other could admittance find.  
 The faith I bore to my high charge was such,  
 It cost me the life-blood that warm'd my veins.  
 The harlot, who ne'er turn'd her gloating eyes  
 From Cæsar's household, common vice and pest  
 Of courts, 'gainst me inflamed the minds of all;  
 And to Augustus they so spread the flame,  
 That my glad honours changed to bitter woes.  
 My soul, disdainful and disgusted, sought  
 Refuge in death from scorn, and I became,  
 Just as I was, unjust toward myself.  
 By the new roots, which fix this stem, I swear,  
 That never faith I broke to my liege lord,  
 Who merited such honour; and of you,  
 If any to the world indeed return,

<sup>2</sup> "I it was," Piero delle Vigne, a native of Capua, who from a low condition raised himself, by his eloquence and legal knowledge, to the office of Chancellor to the Emperor Frederick II. The courtiers, envious of his exalted situation, forged letters to make Frederick believe

that he held a secret and traitorous intercourse with the Pope, who was then at enmity with the Emperor. He was cruelly condemned to lose his eyes. Driven to despair by his unmerited calamity he dashed out his brains against the walls of a church, in the year 1245.

Yet prostrate under envy's cruel blow.

First somewhat pausing, till the mournful words

Were ended, then to me the bard began :

"Lose not the time; but speak, and of him ask,

If more thou wish to learn." Whence I replied :

"Question thou him again of whatsoe'er

Will, as thou think'st, content me; for no power

Have I to ask, such pity is at my heart."

He thus resumed: "So may he do for thee

Freely what thou entreatest, as thou yet

Be pleased, imprison'd spirit! to declare,

How in these gnarled joints the soul is tied;

And whether any ever from such frame

Be loosen'd, if thou canst, that also tell."

Thereat the trunk breathed hard, and the wind soon

Changed into sounds articulate like these:

"Briefly ye shall be answer'd. When departs

The fierce soul from the body, by itself

Thence torn asunder, to the seventh gulf

By Minos doom'd, into the wood it falls,

No place assign'd, but wheresoever chance

Hurls it; there sprouting, as a grain of spelt,

It rises to a sapling, growing thence

A savage plant. The harpies, on its leaves

Then feeding, cause both pain, and for the pain

A vent to grief. We, as the rest, shall come

For our own spoils, yet not so that with them

We may again be clad; for what a man

Takes from himself it is not just he have.

Here we perforce shall drag them; and throughout

The dismal glade our bodies shall be hung,

Each on the wild thorn of his wretched shade."

Attentive yet to listen to the trunk

We stood, expecting further speech, when us

A noise surprised; as when a man perceives

The wild boar and the hunt approach his place

Of station'd watch, who of the beasts and boughs

Loud rustling round him hears. And lo! there came

Two naked, torn with briers, in headlong flight,

death!"

The other, as seem'd, impatient of delay,  
Exclaiming, "Lano!<sup>3</sup> not so bent for speed  
Thy sinews, in the lists of Toppo's field."  
And then, for that perchance no longer breath  
Sufficed him, of himself and of a bush  
One group he made. Behind them was the wood  
Full of black female mastiffs, gaunt and fleet,  
As greyhounds that have newly slipt the leash.  
On him, who squatted down, they stuck their fangs,  
And having rent him piecemeal bore away  
The tortured limbs. My guide then seized my hand,  
And led me to the thicket, which in vain  
Mourn'd through its bleeding wounds: "O Giacomo  
Of Sant' Andrea!" what avails it thee,"  
It cried, "that of me thou hast made thy screen?  
For thy ill life, what blame on me recoils?"

When o'er it he had paused, my master spake:  
"Say who wast thou, that at so many points  
Breathest out with blood thy lamentable speech?"

He answer'd: "O ye spirits! arrived in time  
To spy the shameful havoc that from me  
My leaves hath sever'd thus, gather them up,  
And at the foot of their sad parent-tree  
Carefully lay them. In that city<sup>4</sup> I dwelt,  
Who for the Baptist her first patron changed,  
Whence he for this shall cease not with his art  
To work her woe: and if there still remain'd not  
On Arno's passage some faint glimpse of him,  
Those citizens, who rear'd once more her walls  
Upon the ashes left by Attila,

<sup>3</sup> Lano, a Siennese, who being reduced by prodigality to a state of extreme want, found his existence no longer supportable; and having been sent by his countrymen on a military expedition to assist the Florentines against the Aretini, took that opportunity of exposing himself to certain death, in the engagement which took place at

Toppo, near Arezzo. See G. Villani, "Hist." lib. vii. c. cxix.

<sup>4</sup> Jacopo da Sant' Andrea, a Paduan, who, having wasted his property in the most wanton acts of profusion, killed himself in despair.

<sup>5</sup> "— Florence, that city which changed her first patron Mars for St. John the Baptist."

# CANTO XIV

ARGUMENT.—They arrive at the beginning of the third of those compartments into which this seventh circle is divided. It is a plain of dry and hot sand, where three kinds of violence are punished; namely, against God, against nature, and against art; and those who have thus sinned, are tormented by flakes of fire, which are eternally showering down upon them. Among the violent against God is found Capaneus, whose blasphemies they hear. Next, turning to the left along the forest of self-slayers, and having journeyed a little onward, they meet with a streamlet of blood that issues from the forest and traverses the sandy plain. Here Virgil speaks to our Poet of a huge ancient statue that stands within Mount Ida in Crete, from a fissure in which statue there is a dripping of tears, from which the said streamlet, together with the three other infernal rivers, are formed.

SOON as the charity of native land  
Wrought in my bosom, I the scatter'd leaves  
Collected, and to him restored, who now  
Was hoarse with utterance. To the limit thence  
We came, which from the third the second round  
Divides, and where of justice is display'd  
Contrivance horrible. Things then first seen  
Clearlier to manifest, I tell how next  
A plain we reach'd, that from its sterile bed  
Each plant repell'd. The mournful wood waves round  
Its garland on all sides, as round the wood  
Spreads the sad foss. There, on the very edge,  
Our steps we stay'd. It was an area wide  
Of arid sand and thick, resembling most  
The soil that erst by Cato's foot was trod.  
Vengeance of heaven! Oh! how shouldst thou be  
fear'd  
By all, who read what here mine eyes beheld.  
Of naked spirits many a flock I saw,  
All weeping piteously, to different laws

\* "I slung the fatal noose." We are not informed who this suicide was; some calling him Rocco de' Mozzi, and others Lotto degli Agli.

Some crouching close were seated, others paced  
Incessantly around; the latter tribe  
More numerous, those fewer who beneath  
The torment lay, but louder in their grief.

O'er all the sand fell slowly wafting down  
Dilated flakes of fire, as flakes of snow  
On Alpine summit, when the wind is hush'd.  
As, in the torrid Indian clime, the son  
Of Ammon saw, upon his warrior band  
Descending, solid flames, that to the ground  
Came down; whence he bethought him with his troop  
To trample on the soil; for easier thus  
The vapor was extinguish'd, while alone:  
So fell the eternal fiery flood, wherewith  
The marle glow'd underneath, as under stove  
The viands, doubly to augment the pain.  
Unceasing was the play of wretched hands,  
Now this, now that way glancing, to shake off  
The heat, still falling fresh. I thus began:  
"Instructor! thou who all things overcomest,  
Except the hardy demons that rush'd forth  
To stop our entrance at the gate, say who  
Is yon huge spirit, that, as seems, heeds not  
The burning, but lies writhen in proud scorn,  
As by the sultry tempest immatured?"

Straight he himself, who was aware I ask'd  
My guide of him, exclaim'd: "Such as I was  
When living, dead such now I am. If Jove  
Weary his workman out, from whom in ire  
He snatch'd the lightnings, that at my last day  
Transfix'd me; if the rest he weary out,  
At their black smithy laboring by turns,  
In Mongibello, while he cries aloud,  
'Help, help, good Mulciber!' as erst he cried  
In the Phlegraean warfare; and the bolts  
Launch he, full aim'd at me, with all his might;  
He never should enjoy a sweet revenge."

Then thus my guide, in accent higher raised  
Than I before had heard him: "Capaneus!

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Lives yet unquench'd: no torment, save thy rage,  
Were to thy fury pain proportion'd full."

Next turning round to me, with milder lip  
He spake: "This of the seven kings was one,  
Who girt the Theban walls with siege, and held,  
As still he seems to hold, God in disdain,  
And sets His high omnipotence at nought.  
But, as I told him, his despiteful mood  
Is ornament well suits the breast that wears it.  
Follow me now; and look thou set not yet  
Thy foot in the hot sand, but to the wood  
Keep ever close." Silently on we pass'd  
To where there gushes from the forest's bound  
A little brook, whose crimson'd wave yet lifts  
My hair with horror. As the rill, that runs  
From Bulicame,<sup>1</sup> to be portion'd out  
Among the sinful women, so ran this  
Down through the sand; its bottom and each bank  
Stone-built, and either margin at its side,  
Whereon I straight perceived our passage lay.

"Of all that I have shown thee, since that gate  
We enter'd first, whose threshold is to none  
Denied, naught else so worthy of regard,  
As is this river, has thine eye discern'd,  
O'er which the flaming volley all is quench'd."

So spake my guide; and I him thence besought,  
That having given me appetite to know,  
The food he too would give, that hunger craved.

"In midst of ocean," forthwith he began,  
"A desolate country lies, which Crete is named;  
Under whose monarch, in old times, the world  
Lived pure and chaste. A mountain rises there,  
Call'd Ida, joyous once with leaves and streams,  
Deserted now like a forbidden thing.  
It was the spot which Rhea, Saturn's spouse,  
Chose for the secret cradle of her son;

<sup>1</sup> A warm medicinal spring near Viterbo; the waters of which, as Landino and Vellutelli affirm, passed by a place of ill-fame. Venturi

conjectures that Dante would imply that it was the scene of licentious merriment among those who frequented its baths.

His infant cries. Within the mount, upright  
An ancient form there stands, and huge, that turns  
His shoulders toward Damiata; and at Rome,  
As in his mirror, looks. Of finest gold  
His head is shaped, pure silver are the breast  
And arms, thence to the middle is of brass,  
And downward all beneath well-temper'd steel,  
Save the right foot of potter's clay, on which  
Than on the other more erect he stands.  
Each part, except the gold, is rent throughout;  
And from the fissure tears distil, which join'd  
Penetrate to that cave. They in their course,  
Thus far precipitated down the rock,  
Form Acheron, and Styx, and Phlegethon;  
Then by this straiten'd channel passing hence  
Beneath e'en to the lowest depth of all,  
Form there Cocytus, of whose lake (thyself  
Shalt see it) I here give thee no account."

Then I to him: "If from our world this sluice  
Be thus derived; wherefore to us but now  
Appears it at this edge?" He straight replied:  
"The place, thou know'st, is round: and though great  
part

Thou have already past, still to the left  
Descending to the nethermost, not yet  
Hast thou the circuit made of the whole orb.  
Wherefore, if aught of new to us appear,  
It needs not bring up wonder in thy looks."

Then I again inquired: "Where flow the streams  
Of Phlegethon and Lethe? for of one  
Thou tell'st not; and the other, of that shower,  
Thou say'st, is form'd." He answer thus return'd:  
"Doubtless thy questions all well pleased I hear.  
Yet the red seething wave<sup>2</sup> might have resolved  
One thou proposest. Lethe thou shalt see,  
But not within this hollow, in the place  
Whither,<sup>3</sup> to lave themselves, the spirits go,  
Whose blame hath been by penitence removed."

<sup>2</sup> Phlegethon.

<sup>3</sup> The other side of Purgatory.

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CANTO XV

ARGUMENT.—Taking their way upon one of the mounds by which the streamlet, spoken of in the last Canto, was embanked, and having gone so far that they could no longer have discerned the forest if they had turned round to look for it, they meet a troop of spirits that come along the sand by the side of the pier. These are they who have done violence to Nature; and among them Dante distinguishes Brunetto Latini, who had been formerly his master; with whom, turning a little backward, he holds a discourse which occupies the remainder of this Canto.

ONE of the solid margins bears us now  
 Envelop'd in the mist, that, from the stream  
 Arising, hovers o'er, and saves from fire  
 Both piers and water. As the Flemings rear  
 Their mound, 'twixt Ghent and Bruges, to chase back  
 The ocean, fearing his tumultuous tide  
 That drives toward them; or the Paduans theirs  
 Along the Brenta, to defend their towns  
 And castles, ere the genial warmth be felt  
 On Chiarentana's<sup>1</sup> top; such were the mounds,  
 So framed, though not in height or bulk to these  
 Made equal, by the master, whosoe'er  
 He was, that raised them here. We from the wood  
 Were now so far removed, that turning round  
 I might not have discern'd it, when we met  
 A troop of spirits, who came beside the pier.  
 They each one eyed us, as at eventide  
 One eyes another under a new moon;  
 And toward us sharpen'd their sight, as keen  
 As an old tailor at his needle's eye.  
 Thus narrowly explored by all the tribe,  
 I was agnized of one, who by the skirt  
 Caught me, and cried, "What wonder have we here?"

<sup>1</sup> A part of the Alps where the Brenta rises, swollen by melting snows.

Intently fix'd my ken on his parch'd looks,  
That, although smirch'd with fire, they hinder'd not  
But I remember'd him; and toward his face  
My hand inclining, answer'd: "Ser Brunetto!"<sup>2</sup>  
And are ye here?" He thus to me: "My son!  
Oh let it not displease thee, if Brunetto  
Latini but a little space with thee  
Turn back, and leave his fellows to proceed."

I thus to him replied: "Much as I can,  
I thereto pray thee; and if thou be willing  
That I here seat me with thee, I consent;  
His leave, with whom I journey, first obtain'd."

"O son!" said he, "whoever of this throng  
One instant stops, lies then a hundred years,  
No fan to ventilate him, when the fire  
Smitest sorest. Pass thou therefore on. I close  
Will at thy garments walk, and then rejoin  
My troop, who go mourning their endless doom."

I dared not from the path descend to tread  
On equal ground with him, but held my head  
Bent down, as one who walks in reverent guise.

"What chance or destiny," thus he began,  
"Ere the last day, conducts thee here below?  
And who is this that shows to thee the way?"

"There up aloft," I answer'd, "in the life  
Serene, I wander'd in a valley lost,  
Before mine age had to its fulness reach'd.  
But yester-morn I left it: then once more  
Into that vale returning, him I met;  
And by this path homeward he leads me back."

"If thou," he answer'd, "follow but thy star,  
Thou canst not miss at last a glorious haven;  
Unless in fairer days my judgment err'd.  
And if my fate so early had not chanced,  
Seeing the heavens thus bounteous to thee, I

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<sup>2</sup> "Ser Brunetto, a Florentine,  
the secretary or chancellor of the  
city, and Dante's preceptor, hath  
left us a work so little read,  
that both the subject of it and

the language of it have been mis-  
taken. It is in the French spoken in  
the reign of St. Louis, under the  
title of 'Tresor'; and contains a  
species of philosophical lectures."

But that ungrateful and malignant race,  
 Who in old times came down from Fesole,  
 Ay and still smack of their rough mountain flint,  
 Will for thy good deeds show thee enmity.  
 Nor wonder; for amongst ill-savor'd crabs  
 It suits not the sweet fig-tree lay her fruit.  
 Old fame reports them in the world for blind,  
 Covetous, envious, proud. Look to it well:  
 Take heed thou cleanse thee of their ways. For thee,  
 Thy fortune hath such honor in reserve;  
 That thou by either party shalt be craved  
 With hunger keen: but be the fresh herb far  
 From the goat's tooth. The herd of Fesole  
 May of themselves make litter, not touch the plant,  
 If any such yet spring on their rank bed,  
 In which the holy seed revives, transmitted  
 From those true Romans, who still there remain'd,  
 When it was made the nest of so much ill."

"Were all my wish fulfill'd," I straight replied,  
 "Thou from the confines of man's nature yet  
 Hadst not been driven forth; for in my mind  
 Is fix'd, and now strikes full upon my heart,  
 The dear, benign, paternal image, such  
 As thine was, when so lately thou didst teach me  
 The way for man to win eternity:  
 And how I prized the lesson, it behoves,  
 That, long as life endures, my tongue should speak.  
 What of my fate thou tell'st, that write I down;  
 And, with another text<sup>a</sup> to comment on,  
 For her I keep it, the celestial dame,  
 Who will know all, if I to her arrive.  
 This only would I have thee clearly note:  
 That, so my conscience have no plea against me,  
 Do Fortune as she list, I stand prepared.  
 Not new or strange such earnest to mine ear.  
 Speed Fortune then her wheel, as likes her best;  
 The clown his mattock; all things have their course."

Thereat my sapient guide upon his right

<sup>a</sup> "With another text." He refers to the predictions of Farinata, in Canto x.

"He listens to good purpose who takes note."

I not the less still on my way proceed,  
Discoursing with Brunetto, and inquire  
Who are most known and chief among his tribe.

"To know of some is well;" he thus replied,  
"But of the rest silence may best beseem.  
Time would not serve us for report so long.  
In brief I tell thee, that all these were clerks,  
Men of great learning and no less renown,  
By one same sin polluted in the world.  
With them is Priscian; and Accorso's son,  
Francesco,<sup>4</sup> herds among the wretched throng:  
And, if the wish of so impure a blotch  
Possess'd thee, him<sup>5</sup> thou also mightst have seen,  
Who by the servants' servant was transferr'd  
From Arno's seat to Bacchiglione, where  
His ill-strain'd nerves he left. I more would add,  
But must from further speech and onward way  
Alike desist; for yonder I behold  
A mist new-risen on the sandy plain.  
A company, with whom I may not sort,  
Approaches. I commend my *Treasure* to thee,  
Wherein I yet survive; my sole request."

This said, he turn'd, and seem'd as one of those  
Who o'er Verona's champaign try their speed  
For the green mantle; and of them he seem'd,  
Not he who loses but who gains the prize.

<sup>4</sup> "Francesco." Accorso, a Florentine, interpreted the Roman law at Bologna, and died in 1229, at the age of 78. His authority was so great as to exceed that of all the other interpreters, so that Cino da Pistoia termed him the Idol of Advocates. His sepulchre, and that of his son Francesco here spoken of, is at Bologna, with this short epi-

taph: "*Sepulcrum Accursii Glossatoris et Francisci eius Filii.*"

<sup>5</sup> "Him." Andrea de' Mozzi, who, that his scandalous life might be less exposed to observation, was translated either by Nicholas III or Boniface VIII from the see of Florence to that of Vicenza, through which passes the river Bacchiglione. He died at Vicenza.

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ARGUMENT.—Journeying along the pier, which crosses the sand, they are now so near the end of it as to hear the noise of the stream falling into the eighth circle, when they meet the spirits of three military men; who judging Dante, from his dress, to be a countryman of theirs, entreat him to stop. He complies and speaks with them. The two Poets then reach the place where the water descends, being the termination of this third compartment in the seventh circle; and here Virgil, having thrown down into the hollow a cord, wherewith Dante was girt, they behold at that signal a monstrous and horrible figure come swimming up to them.

NOW came I where the water's din was heard  
 As down it fell into the other round,  
 Resounding like the hum of swarming bees:  
 When forth together issued from a troop,  
 That pass'd beneath the fierce tormenting storm,  
 Three spirits, running swift. They toward us came,  
 And each one cried aloud, "Oh! do thou stay,  
 Whom, by the fashion of thy garb, we deem  
 To be some inmate of our evil land."

Ah me! what wounds I mark'd upon their limbs,  
 Recent and old, inflicted by the flames.  
 E'en the remembrance of them grieves me yet.

Attentive to their cry, my teacher paused,  
 And turned to me his visage, and then spake:  
 "Wait now: our courtesy these merit well:  
 And were't not for the nature of the place,  
 Whence glide the fiery darts, I should have said,  
 That haste had better suited thee than them."

They, when we stopp'd, resumed their ancient wail,  
 And, soon as they had reach'd us, all the three  
 Whirl'd round together in one restless wheel.  
 As naked champions, smear'd with slippery oil  
 Are wont, intent, to watch their place of hold  
 And vantage, ere in closer strife they meet;  
 Thus each one, as he wheel'd, his countenance  
 At me directed, so that opposite  
 The neck moved ever to the twinkling feet.

"If woe of this unsound and dreary waste,"  
 Thus one began, "added to our sad cheer

---

And our entreaties, let our great renown  
 Incline thee to inform us who thou art,  
 That dost imprint, with living feet unharm'd,  
 The soil of Hell. He, in whose track thou seest  
 My steps pursuing, naked though he be  
 And reft of all, was of more high estate  
 Than thou believest; grandchild of the chaste  
 Gualdrada,<sup>1</sup> him they Guidoguerra call'd,  
 Who in his lifetime many a noble act  
 Achieved, both by his wisdom and his sword.  
 The other, next to me that beats the sand,  
 Is Aldobrandi,<sup>2</sup> name deserving well,  
 In the upper world, of honor; and myself,  
 Who in this torment do partake with them,  
 Am Rusticucci,<sup>3</sup> whom, past doubt, my wife,  
 Of savage temper, more than aught beside  
 Hath to this evil brought." If from the fire  
 I had been shelter'd, down amidst them straight  
 I then had cast me; nor my guide, I deem,  
 Would have restrain'd my going: but that fear  
 Of the dire burning vanquish'd the desire,  
 Which made me eager of their wish'd embrace.  
 I then began: "Not scorn, but grief much more,  
 Such as long time alone can cure, your doom

<sup>1</sup> "Gualdrada." Gualdrada was the daughter of Bellincione Berti, of whom mention is made in the *Paradise*, Canto xv and xvi. He was of the family of Ravignani, a branch of the Adimari. The Emperor Otho IV being at a festival in Florence, where Gualdrada was present, was struck with her beauty; and inquiring who she was, was answered by Bellincione, that she was the daughter of one who, if it was his Majesty's pleasure, would make her admit the honor of his salute. On overhearing this, she arose from her seat, and blushing, desired her father that he would not be so liberal in his offers. The Emperor was delighted by her resolute modesty, and calling to him Guido, one of his barons, gave her to him in marriage; at the same time raising him to the rank of a count, and bestowing on her the whole of Casentino, and a

part of the territory of Romagna, as her portion. Two sons were the offspring of this union, Guglielmo and Ruggieri; the latter was father of Guidoguerra, who, at the head of four hundred Florentines of the Guelph party, was signally instrumental to the victory of Charles of Anjou, at Benevento, over Manfredi, King of Naples, in 1265. One consequence of this was the expulsion of the Ghibellini and the re-establishment of the Guelph at Florence.

<sup>2</sup> Tegghiaio Aldobrandi endeavored to dissuade the Florentines from the attack which they meditated against the Siennese; the rejection of his counsel occasioned the defeat which the former sustained at Montaperto, and the consequent banishment of the Guelph from Florence.

<sup>3</sup> Giacomo Rusticucci, a Florentine, remarkable for his opulence and generosity of spirit.

Spake words, whose tenor taught me to expect  
 That such a race, as ye are, was at hand.  
 I am a countryman of yours, who still  
 Affectionate have utter'd, and have heard  
 Your deeds and names renown'd. Leaving the gall,  
 For the sweet fruit I go, that a sure guide  
 Hath promised to me. But behoves, that far  
 As to the centre first I downward tend."

"So may long space thy spirit guide thy limbs,"  
 He answer straight return'd; "and so thy fame  
 Shine bright when thou art gone, as thou shalt tell,  
 If courtesy and valor, as they wont,  
 Dwell in our city, or have vanish'd clean:  
 For one amidst us late condemn'd to wail.  
 Borsiere,<sup>4</sup> yonder walking with his peers,  
 Grieves us no little by the news he brings."

"An upstart multitude and sudden gains,  
 Pride and excess, O Florence! have in thee  
 Engender'd, so that now in tears thou mourn'st!"

Thus cried I, with my face upraised, and they  
 All three, who for an answer took my words,  
 Look'd at each other, as men look when truth  
 Comes to their ear. "If at so little cost,"  
 They all at once rejoin'd, "thou satisfy  
 Others who question thee, O happy thou!  
 Gifted with words so apt to speak thy thought.  
 Wherefore, if thou escape this darksome clime,  
 Returning to behold the radiant stars,  
 When thou with pleasure shalt retrace the past,"<sup>5</sup>  
 See that of us thou speak among mankind."

This said, they broke the circle, and so swift  
 Fled, that as pinions seem'd their nimble feet.

Not in so short a time might one have said  
 "Amen," as they had vanish'd. Straight my guide  
 Pursued his track. I follow'd: and small space  
 Had we past onward, when the water's sound

<sup>4</sup> Guglielmo Borsiere, a Florentine, whom Boccaccio terms "a man of courteous and elegant manners, and of great readiness in conversation."

<sup>5</sup> "*Quando ti gioverà dicere io fui.*"  
 So Tasso, "G. L." c. xv. st. 38:  
 "*Quando mi gioverà narrar altrui  
 Le novità vedute, e dire; io fui.*"

Heard one another's speech for the loud din.

E'en as the river,<sup>6</sup> that first holds its course  
Unmingled from the Mount of Vesulo,  
On the left side of Apennine, toward  
The east, which Acquacheta higher up  
They call, ere it descend into the vale,  
At Forli,<sup>7</sup> by that name no longer known,  
Rebellows o'er Saint Benedict, roll'd on  
From the Alpine summit down a precipice,  
Where space<sup>8</sup> enough to lodge a thousand spreads;  
Thus downward from a craggy steep we found  
That this dark wave resounded, roaring loud,  
So that the ear its clamour soon had stunn'd.

I had a cord<sup>9</sup> that braced my girdle round,  
Wherewith I erst had thought fast bound to take  
The painted leopard. This when I had all  
Unloosen'd from me (so my master bade)  
I gather'd up, and stretch'd it forth to him.  
Then to the right he turn'd, and from the brink  
Standing few paces distant, cast it down  
Into the deep abyss. "And somewhat strange,"  
Thus to myself I spake, "signal so strange  
Betokens, which my guide with earnest eye  
Thus follows." Ah! what caution must men use  
With those who look not at the deed alone,  
But spy into the thoughts with subtle skill.

"Quickly shall come," he said, "what I expect;  
Thine eye discover quickly that, whereof  
Thy thought is dreaming." Ever to that truth,  
Which but the semblance of a falsehood wears,

<sup>6</sup> He compares the fall of Phlegathon to that of the Montone (a river in Romagna) from the Apennines above the Abbey of St. Benedict. All the other streams that rise between the sources of the Po and the Montone, and fall from the left side of the Apennines, join the Po and accompany it to the sea.

<sup>7</sup> There it loses the name of Acquacheta, and takes that of Montone.

<sup>8</sup> Either because the abbey was capable of containing more than

those who occupied it, or because (says Landino) the lords of that territory had intended to build a castle near the water-fall, and to collect within its walls the population of the neighboring villages.

<sup>9</sup> "A cord." It is believed that our poet in early life, had entered into the order of St. Francis. By observing the rules of that profession he had designed "to take the painted leopard" (that animal represented Pleasure) "with this cord."



A man, if possible, should bar his lip;  
 Since, although blameless, he incurs reproach.  
 But silence here were vain; and by these notes,  
 Which now I sing, reader, I swear to thee,  
 So may they favor find to latest times!  
 That through the gross and murky air I spied  
 A shape come swimming up, that might have quell'd  
 The stoutest heart with wonder; in such guise  
 As one returns, who hath been down to loose  
 An anchor grappled fast against some rock,  
 Or to aught else that in the salt wave lies,  
 Who, upward springing, close draws in his feet.

## CANTO XVII

ARGUMENT.—The monster Geryon is described; to whom while Virgil is speaking in order that he may carry them both down to the next circle, Dante, by permission, goes further along the edge of the void, to descry the third species of sinners contained in this compartment, namely, those who have done violence to art; and then returning to his master, they both descend, seated on the back of Geryon.

“**L**O the fell monster<sup>1</sup> with the deadly sting,  
 Who passes mountains, breaks through fenced  
 walls  
 And firm embattled spears, and with his filth  
 Taints all the world.” Thus me my guide address’d,  
 And beckon’d him, that he should come to shore,  
 Near to the stony causeway’s utmost edge.  
 Forthwith that image vile of Fraud appear’d,  
 His head and upper part exposed on land,  
 But laid not on the shore his bestial train.  
 His face the semblance of a just man’s wore,  
 So kind and gracious was its outward cheer;  
 The rest was serpent all: two shaggy claws  
 Reach’d to the arm-pits; and the back and breast,  
 And either side, were painted o’er with nodes  
 And orbits. Colours variegated more  
 Nor Turks nor Tartars e’er on cloth of state

<sup>1</sup> “The fell monster.” Fraud.

Nor spread Arachne o'er her curious loom.  
As oft-times a light skiff, moor'd to the shore,  
Stands part in water, part upon the land;  
Or, as where dwells the greedy German boor,  
The beaver settles, watching for his prey;  
So on the rim, that fenced the sand with rock,  
Sat perch'd the fiend of evil. In the void  
Glancing, his tail upturn'd its venomous fork,  
With sting like scorpion's arm'd. Then thus my guide,  
"Now need our way must turn few steps apart,  
Far as to that ill beast, who couches there."

Thereat, toward the right our downward course  
We shaped, and, better to escape the flame  
And burning marle, ten paces on the verge  
Proceeded. Soon as we to him arrive,  
A little farther on mine eye beholds  
A tribe of spirits, seated on the sand  
Near to the void. Forthwith my master spake:  
"That to the full thy knowledge may extend  
Of all this round contains, go now, and mark  
The mien these wear: but hold not long discourse.  
Till thou returnest, I with him meantime  
Will parley, that to us he may vouchsafe  
The aid of his strong shoulders." Thus alone,  
Yet forward on the extremity I paced  
Of that seventh circle, where the mournful tribe  
Were seated. At the eyes forth gush'd their pangs,  
Against the vapors and the torrid soil  
Alternately their shifting hands they plied.  
Thus use the dogs in summer still to ply  
Their jaws and feet by turns, when bitten sore  
By gnats, or flies, or gadflies swarming round.

Noting the visages of some, who lay  
Beneath the pelting of that dolorous fire,  
One of them all I knew not; but perceived,  
That pendent from his neck each bore a pouch\*

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\* A purse, whereon the armorial  
bearings of each were emblazoned.  
According to Landino, our Poet im-  
plies that the usurer can pretend to

no other honor than such as he de-  
rives from his purse and his fam-  
ily. The description of persons by  
their heraldic insignia is remarkable.

On which it seem'd as if their eye did feed.

And when, amongst them, looking round I came,  
A yellow purse<sup>3</sup> I saw with azure wrought,  
That wore a lion's countenance and port.  
Then, still my sight pursuing its career,  
Another<sup>4</sup> I beheld, than blood more red,  
A goose display of whiter wing than curd.  
And one, who bore a fat and azure swine<sup>5</sup>  
Pictured on his white scrip, address'd me thus:  
"What dost thou in this deep? Go now and know,  
Since yet thou livest, that my neighbor here  
Vitaliano<sup>6</sup> on my left shall sit.

A Paduan with these Florentines am I.  
Oft-times they thunder in mine ears, exclaiming,  
'Oh! haste that noble knight,<sup>7</sup> he who the pouch  
With the three goats will bring.'" This said, he writhed  
The mouth, and loll'd the tongue out, like an ox  
That licks his nostrils. I, lest longer stay  
He ill might brook, who bade me stay not long,  
Backward my steps from those sad spirits turn'd.

My guide already seated on the haunch  
Of the fierce animal I found; and thus  
He me encouraged. "Be thou stout: be bold.  
Down such a steep flight must we now descend:  
Mount thou before: for, that no power the tail  
May have to harm thee, I will be i' th' midst."

As one, who hath an ague fit so near,  
His nails already are turn'd blue, and he  
Quivers all o'er, if he but eye the shade;  
Such was my cheer at hearing of his words.  
But shame soon interposed her threat, who makes  
The servant bold in presence of his lord.

I settled me upon those shoulders huge,  
And would have said, but that the words to aid  
My purpose came not, "Look thou clasp me firm."

<sup>3</sup> "A yellow purse." The arms of the Gianfigliuzzi of Florence.

<sup>4</sup> The arms of the Ubbriachi, another Florentine family of high distinction.

<sup>5</sup> The arms of the Scrovigni, a noble family of Padua.

<sup>6</sup> Vitaliano del Dente, a Paduan.

<sup>7</sup> Giovanni Bujamonti, the most infamous usurer of his time.

Soon as I mounted, in his arms aloft,  
Embracing, held me up ; and thus he spake :  
“ Geryon ! now move thee : be thy wheeling gyres  
Of ample circuit, easy thy descent.

Think on the unusual burden thou sustain'st.”

As a small vessel, backening out from land,  
Her station quits ; so thence the monster loosed,  
And, when he felt himself at large, turn'd round  
There, where the breast had been, his forked tail.  
Thus, like an eel, outstretch'd at length he steer'd,  
Gathering the air up with retractile claws.

Not greater was the dread, when Phaëton  
The reins let drop at random, whence high heaven,  
Whereof signs yet appear, was wrapt in flames ;  
Nor when ill-fated Icarus perceived,  
By liquefaction of the scalded wax,  
The trusted pennons loosen'd from his loins,  
His sire exclaiming loud, “ Ill way thou keep'st,”  
Than was my dread, when round me on each part  
The air I view'd, and other object none  
Save the fell beast. He, slowly sailing, wheels  
His downward motion, unobserved of me,  
But that the wind, arising to my face,  
Breathes on me from below. Now on our right  
I heard the cataract beneath us leap  
With hideous crash ; whence bending down to explore,  
New terror I conceived at the steep plunge ;  
For flames I saw, and wailings smote mine ear :  
So that, all trembling, close I crouch'd my limbs,  
And then distinguish'd, unperceived before,  
By the dread torments that on every side  
Drew nearer, how our downward course we wound.

As falcon, that hath long been on the wing,  
But lure nor bird hath seen, while in despair  
The falconer cries, “ Ah me ! thou stoop'st to earth,”  
Wearied descends, whence nimbly he arose  
In many an airy wheel, and lighting sits  
At distance from his lord in angry mood ;  
So Geryon lighting places us on foot

---

## CANTO XVIII

ARGUMENT.—The Poet describes the situation and form of the eighth circle, divided into ten gulfs, which contain as many different descriptions of fraudulent sinners; but in the present Canto he treats only of two sorts: the first is of those who, either for their own pleasure, or for that of another, have seduced any woman from her duty; and these are scourged of demons in the first gulf: the other sort is of flatterers, who in the second gulf are condemned to remain immersed in filth.

THESE is a place within the depths of Hell  
Call'd Malebolge, all of rock dark-stain'd  
With hue ferruginous, c'en as the steep  
That round it circling winds. Right in the midst  
Of that abominable region yawns  
A spacious gulf profound, whereof the frame  
Duc time shall tell. The circle, that remains,  
Throughout its round, between the gulf and base  
Of the high craggy banks, successive forms  
Ten bastions, in its hollow bottom raised.  
As where, to guard the walls, full many a foss  
Begirds some stately castle, sure defence  
Affording to the space within; so here  
Were model'd these: and as like fortresses,  
E'en from their threshold to the brink without,  
Are flank'd with bridges; from the rock's low base  
Thus flinty paths advanced, that 'cross the moles  
And dykes struck onward far as to the gulf,  
That in one bound collected cuts them off.  
Such was the place, wherein we found ourselves  
From Geryon's back dislodged. The bard to left  
Held on his way, and I behind him moved.  
On our right hand new misery I saw,  
New pains, new executioners of wrath,  
That swarming peopled the first chasm. Below

---

Meeting our faces, from the middle point;  
 With us beyond, but with a larger stride.  
 E'en thus the Romans,<sup>1</sup> when the year returns  
 Of Jubilee, with better speed to rid  
 The thronging multitudes, their means devise  
 For such as pass the bridge; that on one side  
 All front toward the castle, and approach  
 Saint Peter's fane, on the other toward the mount.

Each diverse way, along the grisly rock,  
 Horn'd demons I beheld, with lashes huge,  
 That on their back unmercifully smote.  
 Ah! how they made them bound at the first stripe!  
 None for the second waited, nor the third.

Meantime, as on I pass'd, one met my sight,  
 Whom soon as view'd, "Of him," cried I, "not yet  
 Mine eye hath had his fill." I therefore stay'd  
 My feet to scan him, and the teacher kind  
 Paused with me, and consented I should walk  
 Backward a space; and the tormented spirit,  
 Who thought to hide him, bent his visage down.  
 But it avail'd him naught; for I exclaim'd:  
 "Thou who dost cast thine eye upon the ground,  
 Unless thy features do belie thee much,  
 Venedico<sup>2</sup> art thou. But what brings thee  
 Into this bitter seasoning?" He replied:  
 "Unwillingly I answer to thy words.  
 But thy clear speech, that to my mind recalls  
 The world I once inhabited, constrains me.  
 Know then 't was I who led fair Ghisola  
 To do the Marquis' will, however fame  
 The shameful tale have bruited. Nor alone  
 Bologna hither sendeth me to mourn.  
 Rather with us the place is so o'erthrong'd,

<sup>1</sup> In the year 1300, Pope Boniface VIII, to remedy the inconvenience occasioned by the press over the bridge of St. Angelo during the time of the Jubilee, caused it to be divided lengthwise by a partition. G. Villani, who was present, describes the order that was preserved,

lib. viii. c. xxxvi. It was at this time, and on this occasion, that he first conceived the design of "compiling his book."

<sup>2</sup> Venedico Caccianimico, a Bolognese, who prevailed on his sister Ghisola to prostitute herself to Obizzo da Este. (See Canto xii.)

That not so many tongues this day are taught,  
Betwixt the Reno and Savena's stream,  
To answer Sipa<sup>3</sup> in their country's phrase.  
And if of that securer proof thou need,  
Remember but our craving thirst for gold."

Him speaking thus, a demon with his thong  
Struck and exclaim'd, "Away, corrupter! here  
Women are none for sale." Forthwith I join'd  
My escort, and few paces thence we came  
To where a rock forth issued from the bank.  
That easily ascended, to the right  
Upon its splinter turning, we depart  
From those eternal barriers. When arrived  
Where, underneath, the gaping arch lets pass  
The scourged souls: "Pause here," the teacher said,  
"And let these others miserable now  
Strike on thy ken; faces not yet beheld,  
For that together they with us have walk'd."

From the old bridge we eyed the pack, who came  
From the other side toward us, like the rest,  
Excoriate from the lash. My gentle guide,  
By me unquestion'd, thus his speech resumed:  
"Behold that lofty shade, who this way tends,  
And seems too woe-begone to drop a tear.  
How yet the regal aspect he retains!  
Jason is he, whose skill and prowess won  
The ram from Colchis. To the Lemnian isle  
His passage thither led him, when those bold  
And pitiless women had slain all their males.  
There he with tokens and fair witching words  
Hypsipyle<sup>4</sup> beguiled, a virgin young,  
Who first had all the rest herself beguiled.  
Impregnated, he left her there forlorn.  
Such is the guilt condemns him to this pain.  
Here too Medea's injuries are avenged.  
All bear him company, who like deceit

<sup>3</sup> "To answer, Sipa." He denotes Bologna by its situation between the rivers Savena to the east and Reno to the west, and by a peculiarity of dialect, the use of the

affirmative "sipa" instead either of "sì" or of "sìà."

<sup>4</sup> She deceived the other women, by concealing her father Thoas, when they slew their males.

to his have practised. And thus much to know  
Of the first vale suffice thee, and of those  
Whom its keen torments urge." Now had we come  
Where, crossing the next pier, the straiten'd path  
Bestrides its shoulders to another arch.

Hence, in the second chasm we heard the ghosts,  
Who gibber in low melancholy sounds,  
With wide-stretch'd nostrils snort, and on themselves  
Smite with their palms. Upon the banks a scurf,  
From the foul steam condensed, encrusting hung,  
That held sharp combat with the sight and smell.

So hollow is the depth, that from no part,  
Save on the summit of the rocky span,  
Could I distinguish aught. Thus far we came;  
And thence I saw, within the foss below,  
A crowd immersed in ordure, that appear'd  
Druff of the human body. There beneath  
Searching with eye inquisitive, I mark'd  
One with his head so grimed, 't were hard to deem  
If he were clerk or layman. Loud he cried:

"Why greedily thus bendest more on me,  
Than on these other filthy ones, thy ken?"

"Because, if true my memory," I replied,  
"I heretofore have seen thee with dry locks;  
And thou Alessio<sup>5</sup> art, of Lucca sprung.  
Therefore than all the rest I scan thee more."

Then beating on his brain, these words he spake:  
"Me thus low down my flatteries have sunk,  
Wherewith I ne'er enough could glut my tongue."

My leader thus: "A little further stretch  
Thy face, that thou the visage well mayst note  
Of that besotted, sluttish courtesan,  
Who there doth rend her with defiled nails,  
Now crouching down, now risen on her feet.  
Thais<sup>6</sup> is this, the harlot, whose false lip  
Answer'd her doting paramour that ask'd,  
'Thankest me much!'—'Say rather, wondrously,'  
And, seeing this, here satiate be our view."

<sup>5</sup> Of the old Interminei family.      of Terence. Thraso asks if Thais  
<sup>6</sup> "Thais." In the "Eunuchus"      was obliged to him for his present.

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# CANTO XIX

ARGUMENT.—They come to the third gulf, wherein are punished those who have been guilty of simony. These are fixed with the head downward in certain apertures, so that no more of them than the legs appears without, and on the soles of their feet are seen burning flames. Dante is taken down by his guide into the bottom of the gulf; and there finds Pope Nicholas V, whose evil deeds, together with those of other pontiffs, are bitterly reprehended. Virgil then carries him up again to the arch, which affords them a passage over the following gulf.

WOE to thee, Simon Magus! woe to you,  
His wretched followers! who the things of God,  
Which should be wedded unto goodness, them,

Rapacious as ye are, do prostitute  
For gold and silver in adultery.  
Now must the trumpet sound for you, since yours  
Is the third chasm. Upon the following vault  
We now had mounted, where the rock impends  
Directly o'er the centre of the foss.

Wisdom Supreme! how wonderful the art,  
Which Thou dost manifest in Heaven, in earth,  
And in the evil world, how just a meed  
Allotting by Thy virtue unto all.

I saw the livid stone, throughout the sides  
And in its bottom full of apertures,  
All equal in their width, and circular each.  
Nor ample less nor larger they appear'd  
Than, in Saint John's fair dome<sup>1</sup> of me beloved,  
Those framed to hold the pure baptismal streams,  
One of the which I brake, some few years past,  
To save a whelming infant: and be this  
A seal to undeceive whoever doubts  
The motive of my deed. From out the mouth  
Of every one emerged a sinner's feet,  
And of the legs high upward as the calf.  
The rest beneath was hid. On either foot

<sup>1</sup> The apertures in the rock were of the same dimensions as the fonts of St. John the Baptist at Florence, one of which Dante had broken

to rescue a child that was playing near and fell in. He intimates that his motive for breaking the font had been maliciously represented.

The soles were burning; whence the flexile joints  
Glanced with such violent motion, as had snapt  
Asunder cords or twisted withes. As flame,  
Feeding on unctuous matter, glides along  
The surface, scarcely touching where it moves;  
So here, from heel to point, glided the flames.

"Master! say who is he, than all the rest  
Glancing in fiercer agony, on whom  
A ruddier flame doth prey?" I thus inquired.

"If thou be willing," he replied, "that I  
Carry thee down, where least the slope bank falls,  
He of himself shall tell thee, and his wrongs."

I then: "As pleases thee, to me is best.  
Thou art my lord; and know'st that ne'er I quit  
Thy will: what silence hides, that knowest thou."

Thereat on the fourth pier we came, we turn'd  
And on our left descended to the depth,  
A narrow strait, and perforated close.  
Nor from his side my leader set me down,  
Till to his orifice he brought, whose limb  
Quivering express'd his pang. "Whoe'er thou art,  
Sad spirit! thus reversed, and as a stake  
Driven in the soil,"—I in these words began;  
"If thou be able, utter forth thy voice."

There stood I like the friar, that doth shrive  
A wretch for murder doom'd, who, e'en when fix'd,  
Calleth him back, whence death awhile delays.

He shouted: "Ha! already standest there?  
Already standest there, O Boniface!"

By many a year the writing play'd me false.  
So early dost thou surfeit with the wealth,  
For which thou fearedst not in guile to take  
The lovely lady, and then mangle her?"

I felt as those who, piercing not the drift  
Of answer made them, stand as if exposed  
In mockery, nor know what to reply;  
When Virgil thus admonish'd: "Tell him quick,

---

<sup>2</sup> The spirit mistakes Dante for Boniface VIII, who was then alive, and not expected to arrive so soon, a prophecy predicting the death of that Pope at a later period. Boniface died in 1303.

'I am not he, not he whom thou believest.'"

And I, as was enjoin'd me, straight replied.

That heard, the spirit all did wrench his feet,

And, sighing, next in woeful accent spake:

"What then of me requirest? If to know

So much imports thee, who I am, that thou

Hast therefore down the bank descended, learn

That in the mighty mantle I was robed,<sup>3</sup>

And of a she-bear was indeed the son,

So eager to advance my whelps, that there

My having in my purse above I stow'd,

And here myself. Under my head are dragg'd

The rest, my predecessors in the guilt

Of simony. Stretch'd at their length, they lie

Along an opening in the rock. 'Midst them

I also low shall fall, soon as he comes,

For whom I took thee, when so hastily

I question'd. But already longer time

Hath past, since my soles kindled, and I thus

Upturn'd have stood, than is his doom to stand

Planted with fiery feet. For after him,

One yet of deeds more ugly shall arrive,

From forth the west, a shepherd without law,<sup>4</sup>

Fated to cover both his form and mine.

He a new Jason<sup>5</sup> shall be call'd, of whom

In Maccabees we read; and favor such

As to that priest his King indulgent show'd,

Shall be of France's monarch<sup>6</sup> shown to him."

I know not if I here too far presumed,

But in this strain I answer'd: "Tell me now

What treasures from Saint Peter at the first

Our Lord demanded, when he put the keys

Into his charge? Surely he ask'd no more

<sup>3</sup> Nicholas III of the Orsini family, whom the Poet therefore calls "figliuol dell' orsa," "son of the she-bear." He died in 1281.

<sup>4</sup> Bertrand de Got, Archbishop of Bordeaux, who succeeded to the pontificate in 1305, as Clement V. He transferred the Holy See to Avignon in 1308 (where it remained till 1376), and died in 1314.

<sup>5</sup> "But after the death of Seleucus, when Antiochus Epiphanes took the kingdom, Jason, the brother of Onias, labored to be high-priest, promising unto the King three hundred and threescore talents of silver, and of another revenue eighty talents."—Maccab. h. ii. ch. iv. 7, 8.

<sup>6</sup> Philip IV. See G. Villani, lib. viii. c. lxxx.

But 'Follow me!' Nor Peter,<sup>7</sup> nor the rest,  
 Or gold or silver of Matthias took,  
 When lots were cast upon the forfeit place  
 Of the condemned soul.<sup>8</sup> Abide thou then;  
 Thy punishment of right is merited:  
 And look thou well to that ill-gotten coin,  
 Which against Charles<sup>9</sup> thy hardihood inspired.  
 If reverence of the keys restrain'd me not,  
 Which thou in happier time didst hold, I yet  
 Severer speech might use. Your avarice  
 O'ercasts the world with mourning, under foot  
 Treading the good, and raising bad men up.  
 Of shepherds like to you, the Evangelist  
 Was ware, when her, who sits upon the waves,  
 With kings in filthy whoredom he beheld;  
 She who with seven heads tower'd at her birth,  
 And from ten horns her proof of glory drew,  
 Long as her spouse in virtue took delight.  
 Of gold and silver ye have made your god,  
 Differing wherein from the idolater,  
 But that he worships one, a hundred ye?  
 Ah, Constantine!<sup>10</sup> to how much ill gave birth,  
 Not thy conversion, but that plenteous dower,  
 Which the first wealthy Father gain'd from thee."

Meanwhile, as thus I sung, he, whether wrath  
 Or conscience smote him, violent upsprang  
 Spinning on either sole. I do believe  
 My teacher well was pleased, with so composed  
 A lip he listen'd ever to the sound  
 Of the true words I utter'd. In both arms  
 He caught, and, to his bosom lifting me,  
 Upward retraced the way of his descent.

Nor weary of his weight, he press'd me close,  
 Till to the summit of the rock we came,  
 Our passage from the fourth to the fifth pier.  
 His cherish'd burden there gently he placed

<sup>7</sup> Acts of the Apostles, i. 26.  
<sup>8</sup> "The condemned soul." Judas.  
<sup>9</sup> Nicholas III was enraged against  
 Charles I, King of Sicily, because  
 he rejected with scorn his proposi-  
 tion for an alliance between their

families. See G. Villani, "Hist."  
<sup>10</sup> He alludes to the pretended gift  
 of the Lateran by Constantine to  
 Sylvester, of which Dante himself  
 seems to imply a doubt, in his treat-  
 ise "De Monarchia."

## CANTO XX

ARGUMENT.—The Poet relates the punishment of such as presumed, while living, to predict future events. It is to have their faces reversed and set the contrary way on their limbs, so that, being deprived of the power to see before them, they are constrained ever to walk backward. Among these Virgil points out to him Amphiaraus, Tiresias, Aruns, and Manto (from the mention of whom he takes occasion to speak of the origin of Mantua), together with several others, who had practised the arts of divination and astrology.

AND now the verse proceeds to torments new,  
Fit argument of this the twentieth strain  
Of the first song, whose awful theme records  
The spirits whelm'd in woe. Earnest I look'd  
Into the depth, that open'd to my view,  
Moisten'd with tears of anguish, and beheld  
A tribe, that came along the hollow vale,  
In silence weeping: such their step as walk  
Quires, chanting solemn litanies, on earth.  
As on them more direct mine eye descends,  
Each wonderously seem'd to be reversed  
At the neck-bone, so that the countenance  
Was from the reins averted; and because  
None might before him look, they were compell'd  
To advance with backward gait. Thus one perhaps  
Hath been by force of palsy clean transposed,  
But I ne'er saw it nor believe it so.

Now, reader! think within thyself, so God  
Fruit of thy reading give thee! how I long  
Could keep my visage dry, when I beheld  
Near me our form distorted in such guise,  
That on the hinder parts fallen from the face  
The tears down-streaming roll'd. Against a rock  
I leant and wept, so that my guide exclaim'd:  
"What, and art thou, too, witless as the rest?"

---

Here pity most doth show herself alive,  
When she is dead. What guilt exceedeth his,  
Who with Heaven's judgment in his passion strives?  
Raise up thy head, raise up, and see the man  
Before whose eyes<sup>1</sup> earth gaped in Thebes, when all  
Cried out 'Amphiaraüs, whither rushest?  
Why leavest thou the war?' He not the less  
Fell ruining far as to Minos down,  
Whose grapple none eludes. Lo! how he makes  
The breast his shoulders; and who once too far  
Before him wish'd to see, now backward looks,  
And treads reverse his path. Tiresias note,  
Who semblance changed, when woman he became  
Of male, through every limb transform'd; and then  
Once more behoved him with his rod to strike  
The two entwining serpents, ere the plumes,  
That mark'd the better sex, might shoot again.

"Aruns,<sup>2</sup> with rere his belly facing, comes.  
On Luni's mountains 'midst the marbles white,  
Where delves Carrara's hind, who wons beneath,  
A cavern was his dwelling, whence the stars  
And main-sea wide in boundless view he held.

"The next, whose loosen'd tresses overspread  
Her bosom, which thou seest not (for each hair  
On that side grows) was Manto, she who search'd  
Through many regions, and at length her seat  
Fix'd in my native land: whence a short space  
My words detain thy audience. When her sire  
From life departed, and in servitude  
The city dedicate to Bacchus mourn'd,  
Long time she went a wanderer through the world.  
Aloft in Italy's delightful land  
A lake there lies, at foot of that proud Alp  
That o'er the Tyrol locks Germania in,  
Its name Benaëus, from whose ample breast  
A thousand springs, methinks, and more, between  
Camonica and Garda, issuing forth,

---

<sup>1</sup> Amphiaraüs, one of the seven  
kings who besieged Thebes. He is  
said to have been swallowed up by  
an opening of the earth.

<sup>2</sup> Said to have dwelt in the moun-  
tains of Luni (whence that territory  
is still called Lunigiana), above Car-  
rara, celebrated for its marble.

Water the Apennine. There is a spot<sup>3</sup>  
 At midway of that lake, where he who bears  
 Of Trento's flock the pastoral staff, with him  
 Of Breseia. and the Veronese, might each  
 Passing that way his benediction give.  
 A garrison of goodly site and strong  
 Peschiera<sup>4</sup> stands, to awe with front opposed  
 The Bergamese and Brescian, whence the shore  
 More slope each way descends. There, whatsoe'er  
 Benaëus' bosom holds not, tumbling o'er  
 Down falls, and winds a river flood beneath  
 Through the green pastures. Soon as in his course  
 The stream makes head, Benaëus then no more  
 They call the name, but Mincius, till at last  
 Reaching Governo, into Po he falls.  
 Not far his course hath run, when a wide flat  
 It finds, which overstretching as a marsh  
 It covers, pestilent in summer oft.  
 Hence journeying, the savage maiden saw  
 Midst of the fen a territory waste  
 And naked of inhabitants. To shun  
 All human converse, here she with her slaves,  
 Plying her arts, remain'd, and liv'd, and left  
 Her body tenantless. Thenceforth the tribes,  
 Who round were scatter'd, gathering to that place,  
 Assembled; for its strength was great, enclosed  
 On all parts by the fen. On those dead bones  
 They rear'd themselves a city, for her sake  
 Calling it Mantua. who first chose the spot,  
 Nor ask'd another omen for the name;  
 Wherein more numerous the people dwelt,  
 Ere Casalodi's madness<sup>5</sup> by deceit  
 Was wronged of Pinamonte. If thou hear  
 Henceforth another origin assign'd

<sup>3</sup> "There is a spot." Prato di  
 Fame, where the dioceses of Trento,  
 Verona, and Brescia meet.

<sup>4</sup> "Peschiera." A garrison situ-  
 ated to the south of the lake, where  
 it empties and forms the Mincius.

<sup>5</sup> Alberto da Casalodi, in posses-  
 sion of Mantua, was persuaded by

Pinamonte Buonacossi to ingratiate  
 himself with the people by banish-  
 ing to their own castles the nobles,  
 who were obnoxious to them. Pina-  
 monte then put himself at the head  
 of the populace, drove out Casalodi  
 and his adherents, and obtained the  
 sovereignty for himself.

Of that my country, I forewarn thee now,  
That falsehood none beguile thee of the truth."

I answer'd, "Teacher, I conclude thy words  
So certain, that all else shall be to me  
As embers lacking life. But now of these,  
Who here proceed, instruct me, if thou see  
Any that merit more especial note.  
For thereon is my mind alone intent."

He straight replied: "That spirit, from whose cheek  
The beard sweeps o'er his shoulders brown, what time  
Græcia was emptied of her males, that scarce  
The cradles were supplied, the seer was he  
In Aulis, who with Calchas gave the sign  
When first to cut the cable. Him they named  
Eurypilus: so sings my tragic strain,  
In which majestic measure well thou know'st,  
Who know'st it all. That other, round the loins  
So slender of his shape, was Michael Scot,<sup>6</sup>  
Practised in every slight of magic wile.

"Guido Bonatti<sup>7</sup> see: Asdente mark,  
Who now were willing he had tended still  
The thread and cordwain, and too late repents.

"See next the wretches, who the needle left,  
The shuttle and the spindle, and became  
Diviners: baneful witcheries they wrought  
With images and herbs. But onward now:  
For now doth Cain with fork of thorns<sup>8</sup> confine  
On either hemisphere, touching the wave  
Beneath the towers of Seville. Yesternight  
The moon was round. Thou mayst remember well:  
For she good service did thee in the gloom  
Of the deep wood." This said, both onward moved.

<sup>6</sup> "There was in this city (Florence) a great master in necromancy, called Michele Scotto, because he was from Scotland." Boccaccio, "Dec." G. viii. N. 9.

<sup>7</sup> An astrologer of Forlì, on whose skill Guido da Montefeltro, lord of that place, so relied, that he is reported never to have gone into battle, except in the hour recommended to him by Bonatti. Landino and Vellutello speak of his book on as-

trology. Macchiavelli mentions him in the "History of Florence," l. i. p. 24. ed. 1550. "He flourished about 1230 and 1260. Though a learned astronomer he was seduced by astrology, through which he was greatly in favor with many princes."

<sup>8</sup> By Cain and the thorns ("The Man in the Moon") the Poet denotes that luminary. The same superstition is alluded to in the *Paradise*, Canto ii. 52.



ARGUMENT.—Still in the eighth circle, which bears the name of Malebolge, they look down from the bridge that passes over its fifth gulf, upon the barterers or public peculators. These are plunged in a lake of boiling pitch, and guarded by Demons, to whom Virgil, leaving Dante apart, presents himself; and license being obtained to pass onward, both pursue their way.

THUS we from bridge to bridge, with other talk,  
 The which my drama cares not to rehearse.  
 Pass'd on; and to the summit reaching, stood  
 To view another gap, within the round  
 Of Malebolge, other bootless pangs.  
 Marvellous darkness shadow'd o'er the place.  
 In the Venetians' arsenal as boils  
 Through wintry months tenacious pitch, to smear  
 Their unsound vessels; for the inclement time  
 Seafaring men restrains, and in that while  
 His bark one builds anew, another stops  
 The ribs of his that hath made many a voyage,  
 One hammers at the prow, one at the poop,  
 This shapeth oars, that other cables twirls,  
 The mizzen one repairs and main-sail rent;  
 So, not by force of fire but art divine,  
 Boil'd here a glutinous thick mass, that round  
 Limed all the shore beneath. I that beheld,  
 But therein naught distinguish'd, save the bubbles  
 Raised by the boiling, and one mighty swell  
 Heave, and by turns subsiding fall. While there  
 I fix'd my ken below, "Mark! mark!" my guide  
 Exclaiming, drew me toward him from the place  
 Wherein I stood. I turn'd myself, as one  
 Impatient to behold that which beheld  
 He needs must shun, whom sudden fear unmans,  
 That he his flight delays not for the view.  
 Behind me I discern'd a devil black.  
 That running up advanced along the rock.  
 Ah! what fierce cruelty his look bespake.  
 In act how bitter did he seem, with wings

---

Buoyant outstretch'd and feet of nimblest tread.  
His shoulder, proudly eminent and sharp,  
Was with a sinner charged; by either haunch  
He held him, the foot's sinew griping fast.

"Ye of our bridge!" he cried, "keen-talon'd fiends!  
Lo! one of Santa Zita's elders. Him  
Whelm ye beneath, while I return for more.-  
That land hath store of such. All men are there,  
Except Bonturo, barterers: of 'no'  
For lucre there an 'ay' is quickly made."

Him dashing down, o'er the rough rock he turn'd;  
Nor ever after thief a mastiff loosed  
Sped with like eager haste. That other sank,  
And forthwith writhing to the surface rose.  
But those dark demons, shrouded by the bridge,  
Cried, "Here the hallow'd visage saves not: here  
Is other swimming than in Serchio's wave,  
Wherefore, if thou desire we rend thee not,  
Take heed thou mount not o'er the pitch." This said,  
They grappled him with more than hundred hooks,  
And shouted: "Cover'd thou must sport thee here;  
So, if thou canst, in secret mayst thou filch."  
E'en thus the cook bestirs him, with his grooms,  
To thrust the flesh into the caldron down  
With flesh-hooks, that it float not on the top.

Me then my guide bespoke: "Lest they descry  
That thou art here, behind a craggy rock  
Bend low and screen thee: and whate'er of force  
Be offer'd me, or insult, fear thou not;  
For I am well advised, who have been erst  
In the like fray." Beyond the bridge's head  
Therewith he pass'd; and reaching the sixth pier,  
Behoved him then a forehead terror-proof.

With storm and fury, as when dogs rush forth  
Upon the poor man's back, who suddenly  
From whence he standeth makes his suit; so rush'd  
Those from beneath the arch, and against him  
Their weapons all they pointed. He, aloud:  
"Be none of you outrageous: ere your time  
Dare seize me, come forth from amongst you one,

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who having heard my words, decide he then  
If he shall tear these limbs." They shouted loud,  
"Go, Malacoda!" Whereat one advanced,  
The others standing firm, and as he came,  
"What may this turn avail him?" he exclaim'd.

"Believest thou, Malacoda! I had come  
Thus far from all your skirmishing secure,"  
My teacher answer'd, "without will divine  
And destiny propitious? Pass we then;  
For so Heaven's pleasure is, that I should lead  
Another through this savage wilderness."

Forthwith so fell his pride, that he let drop  
The instrument of torture at his feet,  
And to the rest exclaim'd: "We have no power  
To strike him." Then to me my guide: "O thou!  
Who on the bridge among the crags dost sit  
Low crouching, safely now to me return."

I rose, and toward him moved with speed; the fiends  
Meantime all forward drew: me terror seized,  
Lest they should break the compact they had made.  
Thus issuing from Caprona,<sup>1</sup> once I saw  
The infantry, dreading lest his covenant  
The foe should break; so close he hemm'd them round.

I to my leader's side adhered, mine eyes  
With fixt and motionless observance bent  
On their unkindly visage. They their hooks  
Protruding, one the other thus bespake:  
"Wilt thou I touch him on the hip?" To whom  
Was answer'd: "Even so; nor miss thy aim."

But he, who was in conference with my guide,  
Turn'd rapid round; and thus the demon spake:  
"Stay, stay thee, Scarmiglione!" Then to us  
He added: "Further footing to your step  
This rock affords not, shiver'd to the base  
Of the sixth arch. But would ye still proceed,  
Up by this cavern go: not distant far,

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<sup>1</sup> "From Caprona." The surrender of the castle of Caprona to the combined forces of Florence and Lucca, on condition that the garri-

son should march out in safety, to which event Dante was a witness, took place in 1290. See G. Villani, "Hist." lib. vii. c. cxxxvi.

Another rock will yield you passage safe.  
 Yesterday,<sup>2</sup> later by five hours than now,  
 Twelve hundred threescore years and six had fill'd  
 The circuit of their course, since here the way  
 Was broken. Thitherward I straight despatch  
 Certain of these my scouts, who shall espy  
 If any on the surface bask. With them  
 Go ye: for ye shall find them nothing fell.  
 Come, Alichino, forth," with that he cried,  
 "And Calcabrina, and Cagnazzo thou!  
 The troop of ten let Barbariccia lead.  
 With Libicocco, Draghinazzo haste,  
 Fang'd Ciriatta, Graffiacane fierce,  
 And Farfarello, and mad Rubicant.  
 Search ye around the bubbling tar. For these,  
 In safety lead them, where the other crag  
 Uninterrupted traverses the dens."

I then: "O master! what a sight is there.  
 Ah! without escort, journey we alone,  
 Which, if thou know the way, I covet not.  
 Unless thy prudence fail thee, dost not mark  
 How they do gnarl upon us, and their scowl  
 Threatens us present tortures?" He replied:  
 "I charge thee, fear not: let them, as they will,  
 Gnarl on: 'tis but in token of their spite  
 Against the souls who mourn in torment steep'd."

To leftward o'er the pier they turn'd; but each  
 Had first between his teeth prest close the tongue,  
 Toward their leader for a signal looking,  
 Which he with sound obscene triumphant gave.

<sup>2</sup> "Yesterday." This passage fixes the era of Dante's descent at Good Friday, in the year 1300 (thirty-four years from our blessed Lord's incarnation being added to 1266), and at the thirty-fifth year of our Poet's age. See Canto i. v.

1. The awful event alluded to, the Evangelists inform us, happened "at the ninth hour," that is, our sixth, when "the rocks were rent," and the convulsion, according to Dante, was felt even in the depths of Hell. See Canto xii. v. 38.

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## CANTO XXII

ARGUMENT.—Virgil and Dante proceed, accompanied by the Demons, and see other sinners of the same description in the same gulf. The device of Ciampolo, one of these, to escape from the Demons, who had laid hold on him.

IT hath been heretofore my chance to see  
 Horsemen with martial order shifting camp,  
 To onset sallying, or in muster ranged,  
 Or in retreat sometimes outstretch'd for flight:  
 Light-armed squadrons and fleet foragers  
 Scouring thy plains, Arezzo! have I seen,  
 And clashing tournaments, and tilting jousts,  
 Now with the sound of trumpets, now of bells,  
 Tabors,<sup>1</sup> or signals made from castled heights,  
 And with inventions multiform, our own,  
 Or introduced from foreign land; but ne'er  
 To such a strange recorder I beheld,  
 In evolution moving, horse nor foot,  
 Nor ship, that tack'd by sign from land or star.  
 With the ten Demons on our way we went;  
 Ah, fearful company! but in the church  
 With saints, with gluttons at the tavern's mess.  
 Still earnest on the pitch I gazed, to mark  
 All things whate'er the chasm contain'd, and those  
 Who burn'd within. As dolphins that, in sign  
 To mariners, heave high their arched backs,  
 That thence forewarn'd they may advise to save  
 Their threaten'd vessel; so, at intervals,  
 To ease the pain, his back some sinner show'd,  
 Then hid more nimbly than the lightning-glance.  
 E'en as the frogs, that of a watery moat  
 Stand at the brink, with the jaws only out,  
 Their feet and of the trunk all else conceal'd,  
 Thus on each part the sinners stood; but soon

<sup>1</sup> "Tabour, a drum, is mentioned as one of the instruments of martial music in this battle (in Richard Cœur-de-Lion) with characteristic

propriety. It was imported into the European armies from the Saracens in the holy war." Warton's "Hist. of English Poetry," v. i. § 4, p. 167.

Drew back under the wave. I saw, and yet  
 My heart doth stagger, one, that waited thus,  
 As it befalls that oft one frog remains,  
 While the next springs away: and Graffiacan,  
 Who of the fiends was nearest, grappling seized  
 His clotted locks, and dragg'd him sprawling up,  
 That he appear'd to me an otter. Each  
 Already by their names I knew, so well  
 When they were chosen I observed, and mark'd  
 How one the other call'd. "O Rubicant!  
 See that his hide thou with thy talons flay,"  
 Shouted together all the cursed crew.

Then I: "Inform thee, Master! if thou may,  
 What wretched soul is this, on whom their hands  
 His foes have laid." My leader to his side  
 Approach'd, and whence he came inquired; to whom  
 Was answer'd thus: "Born in Navarre's domain,<sup>2</sup>  
 My mother placed me in a lord's retinue;  
 For she had borne me to a losel vile,  
 A spendthrift of his substance and himself.  
 The good King Thibault<sup>3</sup> after that I served:  
 To peculating here my thoughts were turn'd,  
 Whereof I give account in this dire heat."

Straight Ciriatto, from whose mouth a tusk  
 Issued on either side, as from a boar,  
 Ripp'd him with one of these. 'Twixt evil claws  
 The mouse had fallen: but Barbariccia cried,  
 Seizing him with both arms: "Stand thou apart  
 While I do fix him on my prong transpierced."  
 Then added, turning to my guide his face,  
 "Inquire of him, if more thou wish to learn,  
 Ere he again be rent." My leader thus:  
 "Then tell us of the partners in thy guilt;

<sup>2</sup> His name is said to be Ciampolo.  
<sup>3</sup> "Thibault I, King of Navarre, died  
 on June 8, 1233, as much to be  
 commended for the desire he showed  
 of aiding the war in the Holy Land,  
 as reprehensible for his design of  
 oppressing the Church. Thibault un-  
 doubtedly merits praise, especially

for his cultivation of the liberal arts,  
 his exercise and knowledge of music  
 and poetry, in which he so much  
 excelled, that he was accustomed to  
 compose and sing verses to the viol,  
 and to exhibit his compositions pub-  
 licly in his palace, that they might  
 be criticised by all."

Under the tar?" "I parted," he replied,  
"But now from one, who sojourn'd not far thence;  
So were I under shelter now with him,  
Nor hook nor talon then should scare me more."

"Too long we suffer," Libicocco cried;  
Then, darting forth a prong, seized on his arm,  
And mangled bore away the sinewy part.  
Him Draghinazzo by his thighs beneath  
Would next have caught; whence angrily their chief,  
Turning on all sides round, with threatening brow  
Restrain'd them. When their strife a little ceased,  
Of him, who yet was gazing on his wound,  
My teacher thus without delay inquired:  
"Who was the spirit, from whom by evil hap  
Parting, as thou hast told, thou camest to shore?"

"It was the friar Gomita,"<sup>4</sup> he rejoin'd,  
"He of Gallura, vessel of all guile,  
Who had his master's enemies in hand,  
And used them so that they commend him well.  
Money he took, and them at large dismiss'd;  
So he reports; and in each other charge  
Committed to his keeping play'd the part  
Of barterer to the height. With him doth herd  
The chief of Logodoro, Michel Zanche.<sup>5</sup>  
Sardinia is a theme whereof their tongue  
Is never weary. Out! alas! behold  
That other, how he grins. More would I say,  
But tremble lest he mean to maul me sore."

Their captain then to Farfarello turning,  
Who roll'd his moony eyes in act to strike,  
Rebuked him thus: "Off, cursed bird! avaunt!"

"If ye desire to see or hear," he thus  
Quaking with dread resumed, "or Tuscan spirits  
Or Lombard, I will cause them to appear.  
Meantime let these ill talons bate their fury,

<sup>4</sup> He was intrusted by Nino de' Visconti with the government of Gallura, one of the four jurisdictions of Sardinia. He took a bribe from his master's enemies and al-

lowed them to escape. See also Canto xxxiii and Purgatory, Canto viii.

<sup>5</sup> President of Logodoro, of the four Sardinian jurisdictions. See Canto xxxiii. Note to v. 136.

And I, remaining in this self-same place,  
Will, for myself but one, make seven appear,  
When my shrill whistle shall be heard; for so  
Our custom is to call each other up."

Cagnazzo at that word deriding grinn'd,  
Then wagg'd the head and spake: "Hear his device,  
Mischievous as he is, to plunge him down."

Whereto he thus, who fail'd not in rich store  
Of nice-wove toils: "Mischief, forsooth, extreme!  
Meant only to procure myself more woe."

No longer Alichino then refrain'd,  
But thus, the rest gainsaying, him bespake:  
"If thou do cast thee down, I not on foot  
Will chase thee, but above the pitch will beat  
My plumes. Quit we the vantage ground, and let  
The bank be as a shield; that we may see,  
If singly thou prevail against us all."

Now, reader, of new sport expect to hear.

They each one turn'd his eyes to the other shore,  
He first, who was the hardest to persuade.  
The spirit of Navarre chose well his time,  
Planted his feet on land, and at one leap  
Escaping, disappointed their resolve.

Them quick resentment stung, but him the most  
Who was the cause of failure: in pursuit  
He therefore sped, exclaiming, "Thou art caught."

But little it avail'd; terror outstripp'd  
His following flight; the other plunged beneath,  
And he with upward pinion raised his breast:  
E'en thus the water-fowl, when she perceives  
The falcon near, dives instant down, while he  
Enraged and spent retires. That mockery  
In Calcabrina fury stirr'd, who flew  
After him, with desire of strife inflamed;  
And, for the barterer had 'scaped, so turn'd  
His talons on his comrade. O'er the dyke  
In grapple close they join'd; but the other proved  
A goshawk able to rend well his foe;  
And in the boiling lake both fell. The heat

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To lift themselves they strove, so fast were glued  
 Their pennons. Barbariccia, as the rest,  
 That chance lamenting, four in flight despatch'd  
 From the other coast, with all their weapons arm'd.  
 They, to their post on each side speedily  
 Descending, stretch'd their hooks toward the fiends,  
 Who flounder'd, inly burning from their scars:  
 And we departing left them to that broil.

### CANTO XXIII

ARGUMENT.—The enraged Demons pursue Dante, but he is preserved from them by Virgil. On reaching the sixth gulf, he beholds the punishment of the hypocrites; which is, to pace continually round the gulf under the pressure of caps and hoods, that are gilt on the outside, but leaden within. He is addressed by two of these, Catalano and Loderingo, Knights of St. Mary, otherwise called Joyous Friars of Bologna. Caiaphas is seen fixed to a cross on the ground, and lies so stretched along the way, that all tread on him in passing.

IN silence and in solitude we went,  
 One first, the other following his steps,  
 As minor friars journeying on their road.  
 The present fray had turn'd my thoughts to muse  
 Upon old Æsop's fable,<sup>1</sup> where he told  
 What fate unto the mouse and frog befell;  
 For language hath not sounds more like in sense,  
 Than are these chances, if the origin  
 And end of each be heedfully compared.  
 And as one thought bursts from another forth,  
 So afterward from that another sprang,  
 Which added doubly to my former fear.  
 For thus I reason'd: "These through us have been  
 So foil'd, with loss and mockery so complete,  
 As needs must sting them sore. If anger then  
 Be to their evil will conjoin'd, more fell

<sup>1</sup> "Æsop's fable." The fable of the frog, who offered to carry the mouse across a ditch, with the intention of drowning him, when both

were carried off by a kite. It is not among those Greek fables which go under the name of Æsop.

Disdain not to instruct us who thou art."

"By Arno's pleasant stream," I thus replied,

"In the great city I was bred and grew,

And wear the body I have ever worn.

But who are ye, from whom such mighty grief,

As now I witness, courseth down your cheeks?

What torment breaks forth in this bitter woe?"

"Our bonnets gleaming bright with orange hue,"

One of them answer'd, "are so leaden gross,

That with their weight they make the balances

To crack beneath them. Joyous friars<sup>4</sup> we were,

Bologna's natives; Catalano I,

He Loderingo named; and by thy land

Together taken, as men used to take

A single and indifferent arbiter,

To reconcile their strifes. How there we sped,

Gardingo's vicinage<sup>5</sup> can best declare."

"O friars!" I began, "your miseries—"

But there brake off, for one had caught mine eye,

Fix'd to a cross with three stakes on the ground:

He, when he saw me, writhed himself, throughout

Distorted, ruffling with deep sighs his beard.

<sup>4</sup>"Joyous friars." "Those who ruled the city of Florence on the part of the Ghibellines perceiving this discontent and murmuring, which they were fearful might produce a rebellion against themselves, in order to satisfy the people, made choice of two knights, Frati Gaudenti (joyous friars) of Bologna, on whom they conferred the chief power in Florence; one named M. Catalano de' Malavolti, the other M. Loderingo di Lian-dolo; one an adherent of the Guelf, the other of the Ghibelline party. It is to be remarked, that the Joyous Friars were called Knights of St. Mary, and became knights on taking that habit: their robes were white, the mantle sable, and the arms a white field and red cross with two stars: their office was to defend widows and orphans, they were to act as mediators; they had internal regulations, like other religious bodies. The above-mentioned M. Loderingo was the founder of that or-

der. But it was not long before they too well deserved the appellation given them, and were found to be more bent on enjoying themselves than on any other object. These two friars were called in by the Florentines, and had a residence assigned them in the palace belonging to the people, over against the Abbey. Such was the dependence placed on the character of their order, it was expected they would be impartial, and would save the commonwealth any unnecessary expense; instead of which, though inclined to opposite parties, they secretly and hypocritically concurred in promoting their own advantage rather than the public good."—G. Villani, b. vii. c. xiii. This happened in 1266.

<sup>5</sup>The name of that part of the city which was inhabited by the powerful Ghibelline family of the Uberti, and destroyed under the partial and iniquitous administration of Catalano and Loderingo.

And Catalano, who thereof was 'ware,  
Thus spake: "That pierced spirit,<sup>6</sup> whom intent  
Thou view'st, was he who gave the Pharisees  
Counsel, that it were fitting for one man  
To suffer for the people. He doth lie  
Transverse; nor any passes, but him first  
Behoves make feeling trial how each weighs.  
In straits like this along the foss are placed  
The father of his consort,<sup>7</sup> and the rest  
Partakers in that council, seed of ill  
And sorrow to the Jews." I noted then,  
How Virgil gazed with wonder upon him,  
Thus abjectly extended on the cross  
In banishment eternal. To the friar  
He next his words address'd: "We pray ye tell,  
If so be lawful, whether on our right  
Lies any opening in the rock, whereby  
We both may issue hence, without constraint  
On the dark angels, that compell'd they come  
To lead us from this depth." He thus replied:  
"Nearer than thou dost hope, there is a rock  
From the great circle moving, which o'ersteps  
Each vale of horror, save that here his cope  
Is shatter'd. By the ruin ye may mount:  
For on the side it slants, and most the height  
Rises below." With head bent down awhile  
My leader stood; then spake: "He warn'd us ill,  
Who yonder hangs the sinners on his hook."

To whom the friar: "At Bologna erst  
I many vices of the Devil heard;  
Among the rest was said, 'He is a liar,  
And the father of lies!'" When he had spoke,  
My leader with large strides proceeded on,  
Somewhat disturb'd with anger in his look.

I therefore left the spirits heavy laden,  
And, following, his beloved footsteps mark'd.

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<sup>6</sup> "That pierced spirit." Caiaphas.

<sup>7</sup> Annas, father-in-law to Caiaphas.

For shrouding darkness; wherefore thus I spake:  
"To the next circle, teacher, bend thy steps,  
And from the wall dismount we; for as hence  
I hear and understand not, so I see  
Beneath, and naught discern." "I answer not,"  
Said he, "but by the deed. To fair request  
Silent performance maketh best return."

We from the bridge's head descended, where  
To the eighth mound it joins; and then, the chasm  
Opening to view, I saw a crowd within  
Of serpents terrible, so strange of shape  
And hideous, that remembrance in my veins  
Yet shrinks the vital current. Of her sands  
Let Libya vaunt no more: if Jaculus,  
Pareas and Chelyder be her brood,  
Cenchris and Amphisbæna, plagues so dire  
Or in such numbers swarming ne'er she show'd,  
Not with all Ethiopia, and whate'er  
Above the Erythræan sea is spawn'd.

Amid this dread exuberance of woe  
Ran naked spirits wing'd with horrid fear,  
Nor hope had they of crevice where to hide,  
Or heliotrope to charm them out of view.  
With serpents were their hands behind them bound,  
Which through their reins infix'd the tail and head,  
Twisted in folds before. And lo! on one  
Near to our side, darted an adder up,  
And, where the neck is on the shoulders tied,  
Transpierced him. Far more quickly than e'er pen  
Wrote O or I, he kindled, burn'd, and changed  
To ashes all, pour'd out upon the earth.  
When there dissolved he lay, the dust again  
Uproll'd spontaneous, and the self-same form  
Instant resumed. So mighty sages tell,  
The Arabian Phoenix, when five hundred years  
Have well-nigh circled, dies, and springs forthwith  
Renascent: blade nor herb throughout his life  
He tastes, but tears of frankincense alone  
And odorous amomum: swaths of nard  
And myrrh his funeral shroud. As one that falls,

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He knows not how, by force demoniac dragg'd  
To earth, or through obstruction fettering up  
In chains invisible the powers of man,  
Who, risen from his trance, gazeth around,  
Bewilder'd with the monstrous agony  
He hath endured, and wildly staring sighs;  
So stood aghast the sinner when he rose.

Oh! how severe God's judgment, that deals out  
Such blows in stormy vengeance. Who he was,  
My teacher next inquired; and thus in few  
He answer'd: "Vanni Fucci<sup>2</sup> am I call'd,  
Not long since rained down from Tuscany  
To this dire gullet. Me the bestial life  
And not the human pleased, mule that I was,  
Who in Pistoia found my worthy den."

I then to Virgil: "Bid him stir not hence;  
And ask what crime did thrust him thither: once  
A man I knew him, choleric and bloody."

The sinner heard and feign'd not, but toward me  
His mind directing and his face, wherein  
Was dismal shame depicted, thus he spake:  
"It grieves me more to have been caught by thee  
In this sad plight, which thou beholdest, than  
When I was taken from the other life.  
I have no power permitted to deny  
What thou inquirest. I am doom'd thus low  
To dwell, for that the sacristy by me  
Was rifled of its goodly ornaments,  
And with the guilt another falsely charged.  
But that thou mayst not joy to see me thus,  
So as thou e'er shalt 'scape this darksome realm,  
Open thine ears and hear what I forebode.  
Reft of the Neri first Pistoia<sup>3</sup> pines;  
Then Florence<sup>4</sup> changeth citizens and laws;

<sup>2</sup> Said to have been an illegitimate offspring of the family of Lazzari in Pistoia, to have robbed the sacristy of the church of St. James in that city, and to have charged Vanni della Nona with the sacrilege; in consequence of which the latter suffered death.

<sup>3</sup> In May, 1301, the Bianchi party

of Pistoia, with the help of the Bianchi who ruled Florence, drove out the Neri from the former place, destroying their houses and farms.

<sup>4</sup> "Then Florence." "Soon after the Bianchi will be expelled from Florence, the Neri will prevail, and the laws and people will be changed."

Then, as they both had been of burning wax,  
 Each melted into other, mingling hues,  
 That which was either now was seen no more.  
 Thus up the shrinking paper, ere it burns,  
 A brown tint glides, not turning yet to black,  
 And the clean white expires. The other two  
 Look'd on exclaiming, "Ah! how dost thou change,  
 Agnello!" See! Thou art now double now,  
 Nor only one." The two heads now became  
 One, and two figures blended in one form  
 Appar'd, where both were lost. Of the four lengths  
 Two arms were made: the belly and the chest,  
 The thighs and legs, into such members changed  
 As never eye hath seen. Of former shape  
 All trace was vanish'd. Two, yet neither, seem'd  
 That image miscreate, and so pass'd on  
 With tardy steps. As underneath the scourge  
 Of the fierce dog-star that lays bare the fields,  
 Shifting from brake to brake the lizard seems  
 A flash of lightning, if he thwart the road;  
 So toward the entrails of the other two  
 Approaching seem'd an adder all on fire,  
 As the dark pepper-grain livid and swart.  
 In that part, whence our life is nourish'd first,  
 Once he transpierced; then down before him fell  
 Stretch'd out. The pierced spirit look'd on him,  
 But spake not; yea, stood motionless and yawn'd,  
 As if by sleep or feverous fit assail'd.  
 He eyed the serpent, and the serpent him.  
 One from the wound, the other from the mouth  
 Breathed a thick smoke, whose vapory columns join'd.  
 Lucan in mute attention now may hear,  
 Nor thy disastrous fate, Sabellus, tell,  
 Nor thine, Nasidius. Ovid now be mute.  
 What if in warbling fiction he record  
 Cadmus and Arethusa, to a snake  
 Him changed, and her into a fountain clear,  
 I envy not; for never face to face

<sup>6</sup> "Agnello," Agnello Brunelleschi.

Wherein both shapes were ready to assume  
The other's substance. They in mutual guise  
So answer'd that the serpent split his train  
Divided to a fork, and the pierced spirit  
Drew close his steps together, legs and thighs  
Compacted, that no sign of juncture soon  
Was visible: the tail, disparted, took  
The figure which the spirit lost; its skin  
Softening, his indurated to a rind.  
The shoulders next I mark'd, that entering join'd  
The monster's arm-pits, whose two shorter feet  
So lengthen'd, as the others dwindling shrunk.  
The feet behind then twisting up became  
That part that man conceals, which in the wretch  
Was cleft in twain. While both the shadowy smoke  
With a new color veils, and generates  
The excrescent pile on one, peeling it off  
From the other body, lo! upon his feet  
One upright rose, and prone the other fell.  
Nor yet their glaring and malignant lamps  
Were shifted, though each feature changed beneath.  
Of him who stood erect, the mounting face  
Retreated toward the temples, and what there  
Superfluous matter came, shot out in ears  
From the smooth cheeks; the rest, not backward dragg'd,  
Of its excess did shape the nose; and swell'd  
Into due size protuberant the lips.  
He, on the earth who lay, meanwhile extends  
His sharpen'd visage, and draws down the ears  
Into the head, as doth the slug his horns.  
His tongue, continuous before and apt  
For utterance, severs; and the other's fork  
Closing unites. That done, the smoke was laid.  
The soul, transform'd into the brute, glides off,  
Hissing along the vale, and after him  
The other talking sputters; but soon turn'd  
His new-grown shoulders on him, and in few  
Thus to another spake: "Along this path  
Crawling, as I have done, speed Buoso now!"

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The unsteady ballast of the seventh hold:  
 And here if aught my pen have swerved, events  
 So strange may be its warrant. O'er mine eyes  
 Confusion hung, and on my thoughts amaze.  
 Yet 'scaped they not so covertly, but well  
 I mark'd Sciancato: he alone it was  
 Of the three first that came, who changed not: tho'  
 The other's fate, Gaville! still dost rue.

# CANTO XXVI

ARGUMENT.—Remounting by the steps, down which they have descended to the seventh gulf, they go forward to the arch that stretches over the eighth, and from thence behold numberless flames wherein are punished the evil counsellors, each flame containing a sinner, save one, in which were Diomede and Ulysses, the latter of whom relates the manner of his death.

FLORENCE, exult! for thou so mightily  
 Hast thriven, that o'er land and sea thy wings  
 Thou beatest, and thy name spreads over Hell.  
 Among the plunderers, such the three I found  
 Thy citizens; whence shame to me thy son,  
 And no proud honour to thyself redounds.  
 But if our minds, when dreaming near the dawn,  
 Are of the truth presageful, thou ere long  
 Shalt feel what Prato<sup>1</sup> (not to say the rest)  
 Would fain might come upon thee; and that chance  
 Were in good time, if it befel thee now.  
 Would so it were, since it must needs befall!  
 For as time wears me, I shall grieve the more.  
 We from the depth departed; and my guide  
 Remounting sealed the flinty steps, which late  
 We downward traced, and drew me up the steep.

<sup>1</sup> "Shalt feel what Prato." The Poet prognosticates the calamities which were soon to befall his native city, and which, he says, even her nearest neighbor, Prato, would wish her. The calamities more particularly pointed at are said to be the fall of a wooden bridge over the Arno, in May, 1304, where a large

multitude were assembled to witness a representation of hell and the infernal torments, in consequence of which accident many lives were lost; and a conflagration, that in the following month destroyed more than 1,700 houses. See G. Villani, "Hist." lib. viii. c. lxx and lxxi.



Among the crags and splinters of the rock,  
Sped not our feet without the help of hands.

Then sorrow seized me, which e'en now revives,  
As my thought turns again to what I saw,  
And, more than I am wont, I rein and curb  
The powers of nature in me, lest they run  
Where Virtue guides not; that, if aught of good  
My gentle star or something better gave me,  
I envy not myself the precious boon.

As in that season, when the sun least veils  
His face that lightens all, what time the fly  
Gives way to the shrill gnat, the peasant then,  
Upon some cliff reclined, beneath him sees  
Fire-flies innumerable spangling o'er the vale,  
Vineyard or tilth, where his day-labor lies;  
With flames so numberless throughout its space  
Shone the eighth chasm, apparent, when the depth  
Was to my view exposed. As he, whose wrongs  
The bears avenged, as its departure saw  
Elijah's chariot, when the steeds erect  
Raised their steep flight for heaven; his eyes meanwhile,  
Straining pursued them, till the flame alone,  
Upsoaring like a misty speck, he kenn'd:  
E'en thus along the gulf moves every flame,  
A sinner so enfolded close in each,  
That none exhibits token of the theft.

Upon the bridge I forward bent to look  
And grasp'd a flinty mass, or else had fallen,  
Though push'd not from the height. The guide, who mark'd  
How I did gaze attentive, thus began:  
"Within these ardours are the spirits; each  
Swathed in confining fire." "Master! thy word,"  
I answer'd, "hath assured me; yet I deem'd  
Already of the truth, already wish'd  
To ask thee who is in yon fire, that comes  
So parted at the summit, as it seem'd  
Ascending from that funeral pile<sup>2</sup> where lay

<sup>2</sup> The flame is said to have divided the bodies of Eteocles and Polynices, as if conscious of the enmity that actuated them while living

Cyrrses there and Diomedes endure  
Their penal tortures, thus to vengeance now  
Together hasting, as erewhile to wrath  
These in the flame with ceaseless groans deplore  
The ambush of the horse,<sup>3</sup> that open'd wide  
A portal for the goodly seed to pass,  
Which sow'd imperial Rome; nor less the guile  
Lament they, whence, of her Achilles 'reft,  
Deidamia yet in death complains.

And there is ruc'd the stratagem that Troy  
Of her Palladium spoil'd."—"If they have power  
Of utterance from within these sparks," said I,  
"O master! think my prayer a thousand-fold  
In repetition urged, that thou vouchsafe  
To pause till here the horned flame arrive.  
See, how toward it with desires I bend."

He thus: "Thy prayer is worthy of much praise,  
And I accept it therefore; but do thou  
Thy tongue refrain: to question them be mine;  
For I divine thy wish; and they perchance,  
For they were Greeks,<sup>4</sup> might shun discourse with thee."

When there the flame had come, where time and place  
Seem'd fitting to my guide, he thus began:  
"O ye, who dwell two spirits in one fire!  
If, living, I of you did merit aught,  
Whate'er the measure were of that desert,  
When in the world my lofty strain I pour'd,  
Move ye not on, till one of you unfold  
In what clime death o'ertook him self-destroy'd."

Of the old flame forthwith the greater horn  
Began to roll, murmuring, as a fire  
That labors with the wind, then to and fro  
Wagging the top, as a tongue uttering sounds,  
Threw out its voice, and spake: "When I escaped  
From Circe, who beyond a circling year  
Had held me near Caieta by her charms,

---

<sup>3</sup> The wooden horse that caused Aeneas to quit Troy and seek his fortune in Italy, where his descendants founded Rome.

<sup>4</sup> Perhaps implying arrogance.

Nor fondness for my son, nor reverence  
 Of my old father, nor return of love,  
 That should have crown'd Penelope with joy,  
 Could overcome in me the zeal I had  
 To explore the world, and search the ways of life,  
 Man's evil and his virtue. Forth I sail'd  
 Into the deep illimitable main,  
 With but one bark, and the small faithful band  
 That yet cleaved to me. As Iberia far,  
 Far as Marocco, either shore I saw,  
 And the Sardinian and each isle beside  
 Which round that ocean bathes. Tardy with age  
 Were I and my companions, when we came  
 To the strait pass,<sup>5</sup> where Hercules ordain'd  
 The boundaries not to be o'erstepp'd by man.  
 The walls of Seville to my right I left,  
 On the other hand already Ceuta past.  
 'O brothers!' I began, 'who to the west  
 Through perils without number now have reach'd;  
 To this the short remaining watch, that yet  
 Our senses have to wake, refuse not proof  
 Of the unpeopled world, following the track  
 Of Phœbus. Call to mind from whence ye sprang:  
 Ye were not form'd to live the life of brutes,  
 But virtue to pursue and knowledge high.'  
 With these few words I sharpen'd for the voyage  
 The mind of my associates, that I then  
 Could scarcely have withheld them. To the dawn  
 Our poop we turn'd, and for the witless flight  
 Made our oars wings, still gaining on the left.  
 Each star of the other pole night now beheld,  
 And ours so low, that from the ocean floor  
 It rose not. Five times reillumed, as oft  
 Vanish'd the light from underneath the moon,  
 Since the deep way we enter'd, when from far  
 Appear'd a mountain dim,<sup>6</sup> loftiest methought

<sup>5</sup> The Strait of Gibraltar.  
<sup>6</sup> The mountain of Purgatory.—  
 Among various opinions respecting  
 the situation of the terrestrial para-

disc, Pietro Lombardo relates that  
 "it was separated by a long space,  
 either of sea or land, from the  
 regions inhabited by men, and

But soon to mourning changed. From the new land  
 A whirlwind sprung, and at her foremost side  
 Did strike the vessel. Thrice it whirl'd her round  
 With all the waves; the fourth time lifted up  
 The poop, and sank the prow: so fate decreed:  
 And over us the booming billow closed."<sup>17</sup>

## CANTO XXVII

ARGUMENT.—The Poet, treating of the same punishment as in the last Canto, relates that he turned toward a flame in which was the Count Guido da Montefeltro, whose inquiries respecting the state of Romagna he answers; and Guido is thereby induced to declare who he is, and why condemned to that torment.

NOW upward rose the flame, and still'd its light  
 To speak no more, and now pass'd on with leave  
 From the mild poet gain'd; when following came  
 Another, from whose top a sound confused,  
 Forth issuing, drew our eyes that way to look.  
 As the Sicilian bull,<sup>1</sup> that rightfully  
 His cries first echoed who had shaped its mould,  
 Did so rebellow, with the voice of him  
 Tormented, that the brazen monster seem'd  
 Pierced through with pain; thus, while no way they found,  
 Nor avenue immediate through the flame,  
 Into its language turn'd the dismal words:  
 But soon as they had won their passage forth,  
 Up from the point, which vibrating obey'd  
 Their motion at the tongue, these sounds were heard:  
 "O thou! to whom I now direct my voice,  
 That lately didst exclaim in Lombard phrase,

placed in the ocean, reaching as far as to the lunar circle, so that the waters of the deluge did not reach it."—"Sent." lib. ii. dist.

<sup>17</sup> "Closed." Venturi refers to Pliny and Solinus for the opinion that Ulysses was the founder of Lishon, from whence he thinks it was easy for the fancy of a poet to send him on yet further enterprises. The story (which it is not

unlikely that our author borrowed from some legend of the Middle Ages) may have taken its rise partly from the obscure oracle returned by the ghost of Tiresias to Ulysses (eleventh book of the "Odyssey"), and partly from the fate which there was reason to suppose had befallen some adventurous explorers of the Atlantic Ocean.

<sup>1</sup> The engine of torture invented by Perillus, for the tyrant Phalaris.

Though somewhat tardy I perchance arrive,  
 Let it not irk thee here to pause awhile,  
 And with me parley: lo! it irks not me,  
 And yet I burn. If but e'en now thou fall  
 Into this blind world, from that pleasant land  
 Of Latium, whence I draw my sum of guilt,  
 Tell me if those who in Romagna dwell  
 Have peace or war. For of the mountains there<sup>2</sup>  
 Was I, betwixt Urbino and the height  
 Whence Tiber first unlocks his mighty flood."

Leaning I listen'd yet with heedful ear,  
 When, as he touch'd my side, the leader thus:  
 "Speak thou: he is a Latian." My reply  
 Was ready, and I spake without delay:  
 "O spirit! who art hidden here below,  
 Never was thy Romagna without war  
 In her proud tyrants' bosoms, nor is now:  
 But open war there left I none. The state,  
 Ravenna hath maintain'd this many a year,  
 Is stedfast. There Polenta's eagle<sup>3</sup> broods;  
 And in his broad circumference of plume  
 O'ershadows Cervia. The green talons grasp  
 The land,<sup>4</sup> that stood erewhile the proof so long  
 And piled in bloody heap the host of France.  
 "The old mastiff of Verruechio and the young,<sup>5</sup>  
 That tore Montagna<sup>6</sup> in their wrath, still make,  
 Where they are wont, an augre of their fangs.

<sup>2</sup> Montefeltro.

<sup>3</sup> "Polenta's eagle." Guido Novello da Polenta, who bore an eagle for his coat-of-arms. The name of Polenta was derived from a castle so called in the neighborhood of Brittonoro. Cervia is a small maritime city, about fifteen miles to the south of Ravenna. Guido was the son of Ostasio da Polenta, and made himself master of Ravenna in 1265. In 1322 he was deprived of his sovereignty, and died at Bologna in 1323. This last and most munificent patron of Dante is enumerated among the poets of his time.

<sup>4</sup> The territory of Forlì, the inhabitants of which, in 1282, were enabled, by the stratagem of Guido

da Montefeltro, the governor, to defeat the French army by which it had been besieged. See G. Villani, lib. vii. c. lxxxii. The Poet informs Guido, its former ruler, that it is now in the possession of Sinibaldo Ortolaffi, whom he designates by his coat-of-arms, a lion vert.

<sup>5</sup> Malatesta and Malatestino, his son, lords of Rimini, called from their ferocity, the mastiffs of Verrucchio, which was the name of their castle. Malatestino was, perhaps, the husband of Francesca, daughter of Guido da Polenta. See notes to Canto v. 113.

<sup>6</sup> Montagna de' Parcitati, a noble and leader of the Ghibelline party at Rimini, murdered by Malatestino.

Under the lion of the snowy lair,<sup>8</sup>  
Inconstant partisan, that changeth sides,  
Or ever summer yields to winter's frost.  
And she, whose flank is wash'd of Savio's wave,<sup>9</sup>  
As 'twixt the level and the steep she lies,  
Lives so 'twixt tyrant power and liberty.

"Now tell us, I entreat thee, who art thou:  
Be not more hard than others. In the world,  
So may thy name still rear its forehead high."

Then roar'd awhile the fire, its sharpen'd point  
On either side waved, and thus breathed at last:

"If I did think my answer were to one  
Who ever could return unto the world,  
This flame should rest unshaken. But since ne'er,  
If true be told me, any from this depth  
Has found his upward way, I answer thee,  
Nor fear lest infamy record the words.

"A man of arms<sup>10</sup> at first, I clothed me, then  
In good Saint Francis' girdle, hoping so  
To have made amends. And certainly my hope  
Had fail'd not, but that he, whom curses light on,  
The High Priest,<sup>11</sup> again seduced me into sin.  
And how, and wherefore, listen while I tell.  
Long as this spirit moved the bones and pulp  
My mother gave me, less my deeds bespake  
The nature of the lion than the fox.  
All ways of winding subtlety I knew,  
And with such art conducted, that the sound  
Reach'd the world's limit. Soon as to that part  
Of life I found me come, and when each behoves  
To lower sails and gather in the lines;  
That, which before had pleased me, then I rued,  
And to repentance and confession turn'd,  
Wretch that I was; and well it had bested me.

<sup>7</sup> Lamone is the river at Faenza,  
and Santerno at Imola.

<sup>8</sup> Machinardo Pagano, whose arms  
were a lion azure on a field argent.  
See also "Purgatory," Canto xiv.  
122.

<sup>9</sup> Cesena, situated at the foot of a

mountain, and washed by the river  
Savio, that often descends with a  
swollen and rapid stream from the  
Apennines.

<sup>10</sup> Guido da Montefeltro.

<sup>11</sup> Boniface VIII.

Waging his warfare near the Lateran,  
 Not with the Saracens or Jews (his foes  
 All Christians were, nor against Acre one  
 Had fought,<sup>12</sup> nor traffick'd in the Soldan's land),  
 He, his great charge nor sacred ministry,  
 In himself revcrenced, nor in me that cord  
 Which used to mark with leanncss whom it girded.  
 As in Soracte, Constantine besought,  
 To cure his leprosy, Sylvester's aid;  
 So me, to cure the fever of his pride,  
 This man besought: my counsel to that end  
 He ask'd; and I was silent; for his words  
 Seem'd drunken: but forthwith he thus resumed:  
 'From thy heart banish fear: of all offence  
 I hitherto absolve thee. In return,  
 Teach me my purpose so to execute,  
 That Penestrino cumber earth no more.  
 Heaven, as thou knowest, I have power to shut  
 And open: and the keys are therefore twain,  
 The which my predecessor<sup>13</sup> meanly prized.'

"Then, yielding to the forceful arguments,  
 Of silence, as more perilous I deem'd,  
 And answer'd: 'Father! since thou wastest me  
 Clear of that guilt wherein I now must fall,  
 Large promise with performance scant, be sure,  
 Shall make thee triumph in thy lofty seat.'

"When I was number'd with the dead, then came  
 Saint Francis for me; but a cherub dark  
 He met, who cried, 'Wrong me not; he is mine,  
 And must below to join the wretched crew,  
 For the deceitful counsel which he gave.  
 E'er since I watch'd him, hovering at his hair.

<sup>12</sup> Boniface VIII, whose enmity to the family of Colonna prompted him to destroy their houses near the Lateran. Wishing to obtain possession of their other seat, Penestrino, he consulted with Guido da Montefeltro, offering him absolution for his past sins, as well as for that which he was then tempting him to commit. Guido's advice was that

kind words and fair promises would put his enemies into his power; and they accordingly soon afterward fell into the snare laid for them, 1298.

<sup>13</sup> Alluding to the renegade Christians, by whom the Saracens, in April, 1291, were assisted to recover St. John d'Acre, the last possession of the Christians in the Holy Land.

<sup>14</sup> Celestine V. See Canto iii.

Nor to repent, and will, at once consist,  
 By contradiction absolute forbid.  
 Oh misery! how I shook myself, when he  
 Scized me, and cried, 'Thou haply thought'st me not  
 A disputant in logic so exact!'  
 To Minos down he bore me; and the judge  
 Twined eight times round his callous back the tail,  
 Which biting with excess of rage, he spake:  
 'This is a guilty soul, that in the fire  
 Must vanish.' Hence, perdition-doom'd, I rove  
 A prey to rankling sorrow, in this garb."  
 When he had thus fulfill'd his words, the flame  
 In dolour parted, beating to and fro,  
 And writhing its sharp horn. We onward went,  
 I and my leader, up along the rock,  
 Far as another arch, that overhangs  
 The foss, wherein the penalty is paid  
 Of those who load them with committed sin.

## CANTO XXVIII

ARGUMENT.—They arrive in the ninth gulf, where the sowers of scandal, schismatics, and heretics, are seen with their limbs maimed or divided in different ways. Among these the Poet finds Mohammed, Piero da Medicina, Curio, Mosca, and Bertrand de Born.

WHO, e'en in words unfetter'd, might at full  
 Tell of the wounds and blood that now I saw,  
 Though he repeated oft the tale? No tongue  
 So vast a theme could equal, speech and thought  
 Both impotent alike. If in one band  
 Collected, stood the people all, who c'er  
 Pour'd on Apulia's happy soil their blood,  
 Slain by the Trojans, and in that long war,  
 When of the rings the measured booty made  
 A pile so high, as Rome's historian writes  
 Who errs not; with the multitude, that felt  
 The griding force of Guiscard's Norman steel,<sup>1</sup>

<sup>1</sup> Robert Guiscard, conqueror of Naples, died 1110. See *Paradise*, Canto xviii.

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At Ceperano, there where treachery  
 Branded the Apulian name, or where beyond  
 Thy walls, O Tagliacozzo,<sup>2</sup> without arms  
 The old Alardo conquer'd; and his limbs  
 One were to show transpierced, another his  
 Clean lopt away; a spectacle like this  
 Were but a thing of naught, to the hideous sight  
 Of the ninth chasm. A rundlet, that hath lost  
 Its middle or side stave, gapes not so wide  
 As one I mark'd, torn from the chin throughout  
 Down to the hinder passage: 'twixt the legs  
 Dangling his entrails hung, the midriff lay  
 Open to view, and wretched ventricle,  
 That turns the englutted aliment to dross.

Whilst eagerly I fix on him my gaze,  
 He eyed me, with his hands laid his breast bare,  
 And cried, "Now mark how I do rip me: lo!  
 How is Mohammed mangled: before me  
 Walks Ali<sup>4</sup> weeping, from the chin his face  
 Cleft to the forelock; and the others all,  
 Whom here thou seest, while they lived, did sow  
 Scandal and schism, and therefore thus are rent.  
 A fiend is here behind, who with his sword  
 Hacks us thus cruelly, slivering again  
 Each of this ream, when we have compast round  
 The dismal way; for first our gashes close  
 Ere we repass before him. But, say who  
 Art thou, that standest musing on the rock,  
 Haply so lingering to delay the pain  
 Sentenced upon thy crimes." "Him death not yet,"  
 My guide rejoind, "hath overta'en, nor sin  
 Conducts to torment; but, that he may make  
 Full trial of your state, I who am dead  
 Must through the depths of Hell, from orb to orb,  
 Conduct him. Trust my words; for they are true."

<sup>2</sup> The army of Manfredi, which, through the treachery of the Apulian troops, was overcome by Charles of Anjou in 1265. See the Purgatory, Canto iii.

<sup>3</sup> "O Tagliacozzo." He alludes to the victory which Charles gained over Conradino, by the sage advice of the Sieur de Valeri, in 1268.

<sup>4</sup> The disciple of Mohammed.

Stood in the foss to mark me through amaze  
 Forgetful of their pangs. "Thou, who perchance  
 Shalt shortly view the sun, this warning thou  
 Bear to Dolcino:"<sup>5</sup> bid him, if he wish not  
 Here soon to follow me, that with good store  
 Of food he arm him, lest imprisoning snows  
 Yield him a victim to Novara's power;  
 No easy conquest else:" with foot upraised  
 For stepping, spake Mohammed, on the ground  
 Then fix'd it to depart. Another shade,  
 Pierced in the throat, his nostrils mutilate  
 E'en from beneath the eyebrows, and one ear  
 Lopt off, who, with the rest, through wonder stood  
 Gazing, before the rest advanced, and bared  
 His wind-pipe, that without was all o'ersmear'd  
 With crimson stain. "O thou!" said he, "whom sin  
 Condemns not, and whom erst (unless too near  
 Resemblance do deceive me) I aloft  
 Have seen on Latian ground, call thou to mind  
 Piero of Medicina,"<sup>6</sup> if again  
 Returning, thou behold'st the pleasant land<sup>7</sup>  
 That from Vercelli slopes to Marcabò;  
 And there instruct the twain,<sup>8</sup> whom Fano boasts  
 Her worthiest sons, Guido and Angelo,

<sup>5</sup>"Dolcino." In 1305, a friar, called Dolcino, who belonged to no regular order, contrived to raise in Novara, in Lombardy, a large company of the meaner sort of people, declaring himself to be a true apostle of Christ and promulgating a community of property and of wives, with many other such heretical doctrines. He blamed the Pope, cardinals, and other prelates of the holy Church, for not observing their duty, nor leading the angelic life, and affirmed that he ought to be pope. He was followed by more than three thousand men and women, who lived promiscuously on the mountains together, like beasts, and, when they wanted provisions, supplied themselves by depredation and rapine. After two years, many were struck with compunction at the dissolute life they led, and his sect was much

diminished; and, through failure of food and the severity of the snows, he was taken by the people of Novara, and burnt, with Margarita, his companion, and many others, whom he had seduced.

<sup>6</sup>"Medicina." A place in the territory of Bologna. Piero fomented dissensions among the inhabitants of that city, and among the leaders of the neighboring states.

<sup>7</sup>Lombardy.

<sup>8</sup>"The twain." Guido del Casero and Angiolello da Cagnano, two of the worthiest and most distinguished citizens of Fano, were invited by Malatestino da Rimini to an entertainment, on pretence that he had some important business to transact with them; and, according to instructions given by him, they were drowned in their passage near Cattolica, between Rimini and Fano.

The future, they out of life's tenement  
 Shall be cast forth, and whelm'd under the waves  
 Near to Cattolica, through perfidy  
 Of a fell tyrant. 'Twixt the Cyprian isle  
 And Balearic, ne'er hath Neptune seen  
 An injury so foul, by pirates done,  
 Or Argive crew of old. That one-eyed traitor  
 (Whose realm there is a spirit here were fain  
 His eye had still lack'd sight of) them shall bring  
 To conference with him, then so shape his end,  
 That they shall need not 'gainst Focara's wind<sup>9</sup>  
 Offer up vow nor prayer." I answering thus:  
 "Declare, as thou dost wish that I above  
 May carry tidings of thee, who is he,  
 In whom that sight doth wake such sad remembrance."

Forthwith he laid his hand on the cheek-bone  
 Of one, his fellow-spirit, and his jaws  
 Expanding, cried: "Lo! this is he I wot of:  
 He speaks not for himself: the outcast this,  
 Who overwhelm'd the doubt in Cæsar's mind,<sup>10</sup>  
 Affirming that delay to men prepared  
 Was ever harmful." Oh! how terrified  
 Methought was Curio, from whose throat was eut  
 The tongue, which spake that hardy word. Then one,  
 Maim'd of each hand, uplifted in the gloom  
 The bleeding stumps, that they with gory spots  
 Sullied his face, and cried: "Remember thee  
 Of Mosca" too; I who, alas! exclaim'd,

<sup>9</sup> "Focara's wind." Focara is a mountain, from which a wind blows that is peculiarly dangerous to the navigators of that coast.

<sup>10</sup> "The doubt in Cæsar's mind." Curio, whose speech (according to Lucan) determined Julius Cæsar to proceed when he had arrived at Rimini (the ancient Ariminum), and doubted whether he should prosecute the civil war.

<sup>11</sup> "Mosca." Buondelmonte was engaged to marry a lady of the Amidei family, but broke his promise, and united himself to one of the Donati. This was so much resented by the former, that a meeting of

themselves and their kinsmen was held, to consider of the best means of revenging the insult. Mosca degli Uberti, or de' Lamberti, persuaded them to resolve on the assassination of Buondelmonte, exclaiming to them, "the thing once done, there is an end." This counsel and its effects were the source of many terrible calamities to the State of Florence. "This murder," says G. Villani, lib. v. cap. xxxviii, "was the cause and beginning of the accursed Guelf and Ghibelline parties in Florence." It happened in 1215. See the "Paradise," Canto xvi. 139.

A seed of sorrow to the Tuscan race."

I added: "Ay, and death to thine own tribe."

Whence, heaping woe on woe, he hurried off,  
As one grief-stung to madness. But I there  
Still linger'd to behold the troop, and saw  
Thing, such as I may fear without more proof  
To tell of, but that conscience makes me firm,  
The boon companion, who her strong breastplate  
Buckles on him, that feels no guilt within,  
And bids him on and fear not. Without doubt  
I saw, and yet it seems to pass before me,  
A headless trunk, that even as the rest  
Of the sad flock paced onward. By the hair  
It bore the sever'd member, lantern-wise  
Pendent in hand, which look'd at us, and said,  
"Woe's me!" The spirit lighted thus himself;  
And two there were in one, and one in two.  
How that may be, he knows who ordereth so.

When at the bridge's foot direct he stood,  
His arm aloft he rear'd, thrusting the head  
Full in our view, that nearer we might hear  
The words, which thus it utter'd: "Now behold  
This grievous torment, thou, who breathing go'st  
To spy the dead: behold, if any else  
Be terrible as this. And, that on earth  
Thou mayst bear tidings of me, know that I  
Am Bertrand,<sup>19</sup> he of Born, who gave King John  
The counsel mischievous. Father and son  
I set at mutual war. For Absalom  
And David more did not Ahitophel,  
Spurring them on maliciously to strife.  
For parting those so closely knit, my brain  
Parted, alas! I carry from its source,  
That in this trunk inhabits. Thus the law  
Of retribution fiercely works in me."

<sup>19</sup> "Bertrand," Bertrand de Born, Vicomte de Hautefort, near Périgucux in Guienne, who incited John to rebel against his father, Henry

II of England. Bertrand holds a distinguished place among the Provençal poets.

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ARGUMENT.—Dante, at the desire of Virgil, proceeds onward to the bridge that crosses the tenth gulf, from whence he hears the cries of the alchemists and forgers, who are tormented therein; but not being able to discern anything on account of the darkness, they descend the rock, that bounds this, the last of the compartments in which the eighth circle is divided, and then behold the spirits who are afflicted by divers plagues and diseases. Two of them, namely, Grifolino of Arezzo, and Capocchio of Siena, are introduced speaking.

SO were mine eyes inebriate with the view  
Of the vast multitude, whom various wounds  
Disfigured, that they long'd to stay and weep.

But Virgil roused me: "What yet gazest on?  
Wherefore doth fasten yet thy sight below  
Among the maim'd and miserable shades?  
Thou hast not shown in any chasm beside  
This weakness. Know, if thou wouldst number them,  
That two and twenty miles the valley winds  
Its circuit, and already is the moon  
Beneath our feet: the time permitted now  
Is short; and more, not seen, remains to see."

"If thou," I straight replied, "hadst weigh'd the cause,  
For which I look'd, thou hadst perchance excused  
The tarrying still." My leader part pursued  
His way, the while I follow'd, answering him,  
And adding thus: "Within that cave I deem,  
Whereon so fixedly I held my ken,  
There is a spirit dwells, one of my blood.  
Wailing the crime that costs him now so dear."

Then spake my master: "Let thy soul no more  
Afflict itself for him. Direct elsewhere  
Its thought, and leave him. At the bridge's foot  
I mark'd how he did point with menacing look  
At thee, and heard him by the others named  
Geri of Bello.<sup>1</sup> Thou so wholly then

<sup>1</sup> "Geri of Bello." A kinsman of the Poet's, who was murdered by one of the Sacchetti family. His being placed here, may be consid-

ered as a proof that Dante was more impartial in the allotment of his punishments than has generally been supposed.

Wert busied with his spirit, who once ruled  
The towers of Hautefort, that thou lookedst not  
That way, ere he was gone." "O guide beloved!  
His violent death yet unavenged," said I,  
"By any, who are partners in his shame,  
Made him contemptuous; therefore, as I think,  
He pass'd me speechless by; and, doing so,  
Hath made me more compassionate his fate."

So we discoursed to where the rock first show'd  
The other valley, had more light been there,  
E'en to the lowest depth. Soon as we came  
O'er the last cloister in the dismal rounds  
Of Malebolge, and the brotherhood  
Were to our view exposed, then many a dart  
Of sore lament assail'd me, headed all  
With points of thrilling pity, that I closed  
Both ears against the volley with mine hands.

As were the torment, if each lazar-house  
Of Valdichiana,<sup>2</sup> in the sultry time  
'Twixt July and September, with the isle  
Sardinia and Maremma's pestilent fen,<sup>3</sup>  
Had heap'd their maladies all in one foss  
Together; such was here the torment: dire  
The stench, as issuing streams from fester'd limbs.

We on the utmost shore of the long rock  
Descended still to leftward. Then my sight  
Was livelier to explore the depth, wherein  
The minister of the most mighty Lord,  
All-searching Justice, dooms to punishment  
The forgers noted on her dread record.

More rueful was it not methinks to see  
The nation in Ægina<sup>4</sup> droop, what time  
Each living thing, e'en to the little worm,  
All fell, so full of malice was the air  
(And afterward, as bards of yore have told,

<sup>2</sup> The valley through which passes the river Chiana, bounded by Arezzo, Cortona, Montepulciano, and Chiusi. In the autumn it was formerly rendered unwholesome by the stagnation of the water, but has since been drained by the Emperor

Leopold II. The Chiana is mentioned as a remarkably sluggish stream in the *Paradise*, Canto xiii. 21.

<sup>3</sup> See note to Canto xxv. v. 18.

<sup>4</sup> "In Ægina." He alludes to the fable of the ants changed into Myrmidons.—Ovid, "*Met.*" lib. vii.

The ancient people were restored anew  
From seed of emmets), than was here to see  
The spirits, that languish'd through the murky vale,  
Up-piled on many a stack. Confused they lay,  
One o'er the belly, o'er the shoulders one  
Roll'd of another; sideling crawl'd a third  
Along the dismal pathway. Step by step  
We journey'd on, in silence looking round,  
And listening those diseased, who strove in vain  
To lift their forms. Then two I mark'd, that sat  
Propt 'gainst each other, as two brazen pans  
Set to retain the heat. From head to foot,  
A tetter bark'd them round. Nor saw I e'er  
Groom currying so fast, for whom his lord  
Impatient waited, or himself perchance  
Tired with long watching, as of these each one  
Plied quickly his keen nails, through furiousness  
Of ne'er abated pruriency. The crust  
Came drawn from underneath, in flakes, like scales  
Scraped from the bream, or fish of broader mail.

"O thou! who with thy fingers rendest off  
Thy coat of proof," thus spake my guide to one,  
"And sometimes makest tearing pincers of them,  
Tell me if any born of Latian land  
Be among these within: so may thy nails  
Serve thee for everlasting to this toil."

"Both are of Latium," weeping he replied,  
"Whom tortured thus thou seest: but who art thou  
That hast inquired of us?" To whom my guide:  
"One that descend with this man, who yet lives,  
From rock to rock, and show him Hell's abyss."

Then started they asunder, and each turn'd  
Trembling toward us, with the rest, whose ear  
Those words redounding struck. To me my liege  
Address'd him: "Speak to them whate'er thou list."

And I therewith began: "So may no time  
Fileh your remembrance from the thoughts of men  
In the upper world, but after many suns  
Survive it, as ye tell me, who ye are,  
And of what race ye come. Your punishment,

Unseemly and disgustful in its kind,  
Deter you not from opening thus much to me."

"Arezzo was my dwelling,"<sup>5</sup> answer'd one,  
"And me Albero of Siena brought  
To die by fire: but that, for which I died,  
Leads me not here. True is, in sport I told him,  
That I had learn'd to wing my flight in air;  
And he, admiring much, as he was void  
Of wisdom, will'd me to declare to him  
The secret of mine art: and only hence,  
Because I made him not a Dædalus,  
Prevail'd on one supposed his sire to burn me.  
But Minos to this chasm, last of the ten,  
For that I practised alchemy on earth,  
Has doom'd me. Him no subterfuge eludes."

Then to the bard I spake: "Was ever race  
Light as Siena's?"<sup>6</sup> Sure not France herself  
Can show a tribe so frivolous and vain."

The other leprous spirit heard my words,  
And thus return'd: "Be Stricca<sup>7</sup> from this charge  
Exempted, he who knew so temperately  
To lay out fortune's gifts; and Niccolo,  
Who first the spice's costly luxury  
Discover'd in that garden,<sup>8</sup> where such seed  
Roots deepest in the soil; and he that troop  
Exempted, with whom Caccia of Asciano  
Lavish'd his vineyards and wide-spreading woods,  
And his rare wisdom Abbagliato show'd  
A spectacle for all. That thou mayst know  
Who seconds thee against the Sienese  
Thus gladly, bend this way thy sharpen'd sight,  
That well my face may answer to thy ken;  
So shalt thou see I am Capocchio's ghost,

<sup>5</sup> Grifolino of Arezzo, who promised Albero, son of the Bishop of Sienna, that he would teach him the art of flying; and, because he did not keep his promise, Albero prevailed on his father to have him burnt for a necromancer.

<sup>6</sup> The same imputation is again cast on the Sienese, *Purg. Canto xiii.*

<sup>7</sup> This is said ironically. Stricca,

Niccolo Salimbeni, Caccia of Asciano, and Abbagliato, or Meo de' Folcacchieri belonged to a company of prodigal and luxurious youth in Sienna, called the "*Brigata Godereccia*." Niccolo was the inventor of a new manner of using cloves in cookery, and which was termed the "*costuma ricca*."

<sup>8</sup> "In that garden." Sienna.



Who forged transmuted metals by the power  
Of alchemy; and if I scan thee right,  
Thou needs must well remember how I aped  
Creative nature by my subtle art."

### CANTO XXX

ARGUMENT.—In the same gulf, other kinds of impostors, as those who have counterfeited the persons of others, or debased the current coin, or deceived by speech under false pretences, are described as suffering various diseases. Sinon of Troy and Adamo of Brescia mutually reproach each other with their several impostures.

WHAT time resentment burn'd in Juno's breast  
From Semele against the Theban blood,  
As more than once in dire mischance was rued;  
Such fatal frenzy seized on Athamas,  
That he his spouse beholding with a babe  
Laden on either arm, "Spread out," he cried,  
"The meshes, that I take the lioness  
And the young lions at the pass:" then forth  
Stretch'd he his merciless talons, grasping one,  
One helpless innocent, Learchus named,  
Whom swinging down he dash'd upon a rock;  
And with her other burden, self-destroy'd,  
The hapless mother plunged. And when the pride  
Of all presuming Troy fell from its height,  
By fortune overwhelm'd, and the old king  
With his realm perish'd; then did Hecuba,  
A wretch forlorn and captive, when she saw  
Polyxena first slaughter'd, and her son,  
Her Polydorus, on the wild sea-beach  
Next met the mourner's view, then reft of sense  
Did she run barking even as a dog:  
Such mighty power had grief to wrench her soul.  
But ne'er the Furies, or of Thebes, or Troy,  
With such fell cruelty were seen, their goads  
Infixing in the limbs of man or beast,  
As now two pale and naked ghosts I saw,  
That gnarling wildly scamper'd, like the swine

---

Excluded from his sty. One reach'd Capocchio,  
 And in the neck-joint sticking deep his fangs,  
 Dragg'd him, that, o'er the solid pavement rubb'd  
 His belly stretch'd out prone. The other shape,  
 He of Arezzo, there left trembling, spake:  
 "That sprite of air is Schicchi;<sup>1</sup> in like mood  
 Of random mischief vents he still his spite."

To whom I answering: "Oh! as thou dost hope  
 The other may not flesh its jaws on thee,  
 Be patient to inform us, who it is,  
 Ere it speed hence."—"That is the ancient soul  
 Of wretched Myrrha," he replied, "who burn'd  
 With most unholy flame for her own sire,  
 And a false shape assuming, so perform'd  
 The deed of sin; e'en as the other there,  
 That onward passes, dared to counterfeit  
 Donati's features, to feign'd testament  
 The seal affixing, that himself might gain,  
 For his own share, the lady of the herd."

When vanish'd the two furious shades, on whom  
 Mine eye was held, I turn'd it back to view  
 The other cursed spirits. One I saw  
 In fashion like a lute, had but the groin  
 Been sever'd where it meets the forked part.  
 Swoln dropsy, disproportioning the limbs  
 With ill-converted moisture, that the paunch  
 Suits not the visage, open'd wide his lips,  
 Gasping as in the hectic man for drought,  
 One toward the chin, the other upward curl'd.

"O ye! who in this world of misery,  
 Wherefore I know not, are exempt from pain,"  
 Thus he began, "attentively regard  
 Adamo's woe.<sup>2</sup> When living, full supply  
 Ne'er lack'd me of what most I coveted;

<sup>1</sup> Gianni Schicchi, of the family of Cavalcanti, possessed such a faculty of mimicry that he was employed by Simon Donati to personate Buoso Donati, then recently deceased, and to make a will, leaving Simon his heir; for which service he was remunerated with a mare of

extraordinary value, here called "the lady of the herd."

<sup>2</sup>Adamo of Brescia, at the instigation of Guido, Alessandro, and their brother Aghinolfo, Lords of Romagna, counterfeited the coin of Florence; for which crime he was burnt.

One drop of water now, alas! I crave.  
 The rills, that glitter down the grassy slopes  
 Of Casentino,<sup>3</sup> making fresh and soft  
 The banks whereby they glide to Arno's stream,  
 Stand ever in my view; and not in vain;  
 For more the pictured semblance dries me up,  
 Much more than the disease, which makes the flesh  
 Desert these shrivel'd cheeks. So from the place,  
 Where I transgress'd, stern justice urging me,  
 Takes means to quicken more my laboring sighs.  
 There is Romena, where I falsified  
 The metal with the Baptist's form imprest,  
 For which on earth I left my body burnt.  
 But if I here might see the sorrowing soul  
 Of Guido, Alessandro, or their brother,  
 For Branda's limpid spring<sup>4</sup> I would not change  
 The welcome sight. One is e'en now within,  
 If truly the mad spirits tell, that round  
 Are wandering. But wherein besteads me that?  
 My limbs are fetter'd. Were I but so light,  
 That I each hundred years might move one inch,  
 I had set forth already on this path,  
 Seeking him out amidst the shapeless crew,  
 Although eleven miles it wind, not less  
 Than half of one across. They brought me down  
 Among this tribe; induced by them, I stamp'd  
 The florens with three carats of alloy."<sup>5</sup>

"Who are that abject pair," I next inquired,  
 "That closely bounding thee upon thy right  
 Lie smoking, like a hand in winter steep'd  
 In the chill stream?"—"When to this gulf I dropp'd,"  
 He answer'd, "here I found them; since that hour  
 They have not turn'd, nor ever shall, I ween,  
 Till time hath run his course. One is that dame,  
 The false accuser<sup>6</sup> of the Hebrew youth;  
 Sinon the other, that false Greek from Troy.

<sup>3</sup> Romena, a part of Casentino.

<sup>4</sup> A fountain in Sienna.

<sup>5</sup> The floren was a coin that ought to have had twenty-four carats of pure gold. Villani relates that it

was first used at Florence in 1252, an era of great prosperity for the republic; before which time their most valuable coinage was of silver.

<sup>6</sup> Potiphar's wife.

Sharp fever drains the reeky moistness out,  
In such a cloud upsteam'd." When that he heard,  
One, gall'd perchance to be so darkly named,  
With clench'd hand smote him on the braced paunch,  
That like a drum resounded: but forthwith  
Adamo smote him on the face, the blow  
Returning with his arm, that seem'd as hard.

"Though my o'erweighty limbs have ta'en from me  
The power to move," said he, "I have an arm  
At liberty for such employ." To whom  
Was answer'd: "When thou wentest to the fire,  
Thou hadst it not so ready at command;  
Then readier when it coin'd the impostor gold."

And thus the dropsied: "Ay, now speak'st thou true:  
But there thou gavest not such true testimony,  
When thou wast question'd of the truth, at Troy."

"If I spake false, thou falsely stamp'dst the coin,"  
Said Sinon; "I am here for but one fault,  
And thou for more than any imp beside."

"Remember," he replied, "O perjured one!  
The horse remember, that did teem with death;  
And all the world be witness to thy guilt."

"To thine," return'd the Greek, "witness the thirst  
Whence thy tongue cracks, witness the fluid mound  
Rear'd by thy belly up before thine eyes.  
A mass corrupt." To whom the coiner thus:  
"Thy mouth gapes wide as ever to let pass  
Its evil saying. Me if thirst assails,  
Yet I am stuff with moisture. Thou art parch'd:  
Pains rack thy head: no urging wouldst thou need  
To make thee lap Narcissus' mirror up."

I was all fix'd to listen, when my guide  
Admonish'd: "Now beware. A little more,  
And I do quarrel with thee." I perceived  
How angrily he spake, and toward him turn'd  
With shame so poignant, as remember'd yet  
Confounds me. As a man that dreams of harm  
Befallen him, dreaming wishes it a dream,  
And that which is, desires as if it were not;  
Such then was I, who, wanting power to speak,

---

Excused me, though unweeting that I did.  
 "More grievous fault than thine has been, less shame,"  
 My master cried, "might expiate. Therefore cast  
 All sorrow from thy soul; and if again  
 Chance bring thee, where like conference is held,  
 Think I am ever at thy side. To hear  
 Such wrangling is a joy for vulgar minds."

# CANTO XXXI

ARGUMENT.—The Poets, following the sound of a loud horn, are led by it to the ninth circle, in which there are four rounds, one enclosed within the other, and containing as many sorts of traitors; but the present Canto shows only that the circle is encompassed with Giants, one of whom, Antæus, takes them both in his arms and places them at the bottom of the circle.

THE very tongue whose keen reproof before  
 Had wounded me, that either cheek was stain'd,  
 Now minister'd my cure. So have I heard,  
 Achilles' and his father's javelin caused  
 Pain first, and then the boon of health restored.  
 Turning our back upon the vale of woe,  
 We cross'd the encircled mound in silence. There  
 Was less than day and less than night, that far  
 Mine eye advanced not: but I heard a horn  
 Sounded so loud, the peal it rang had made  
 The thunder feeble. Following its course  
 The adverse way, my strained eyes were bent  
 On that one spot. So terrible a blast  
 Orlando<sup>1</sup> blew not, when that dismal rout  
 O'erthrew the host of Charlemain, and quench'd  
 His saintly warfare. Thitherward not long  
 My head was raised, when many a lofty tower  
 Methought I spied. "Master," said I, "what land

<sup>1</sup> "When Charlemain with all his peerage fell at Fontarabia," Milton, "Paradise Lost," b. i. 586. See Warton's "Hist. of Eng. Poetry," vol. i. sect. iii. p. 132. "This is the horn which Orlando won from the giant Jatmund, and which, as Turpin and the Islandic bards report, was endued with magical power, and might be heard at the distance of twenty miles." See the Paradise, Canto xviii.

Of intervening darkness has thine eye  
To traverse: thou hast therefore widely err'd  
In thy imagining. Thither arrived  
Thou well shalt see, how distance can delude  
The sense. A little therefore urge thee on."

Then tenderly he caught me by the hand;  
"Yet know," said he, "ere farther we advance,  
That it less strange may seem, these are not towers,  
But giants. In the pit they stand immersed,  
Each from his navel downward, round the bank."

As when a fog disperseth gradually,  
Our vision traces what the mist involves  
Condensed in air; so piercing through the gross  
And gloomy atmosphere, as more and more  
We near'd toward the brink, mine error fled  
And fear came o'er me. As with circling round  
Of turrets, Monteregion<sup>2</sup> crowns his walls;  
E'en thus the shore, encompassing the abyss,  
Was turreted with giants, half their length  
Uprearing, horrible, whom Jove from Heaven  
Yet threatens, when his muttering thunder rolls.

Of one already I descried the face,  
Shoulders, and breast, and of the belly huge  
Great part, and both arms down along his ribs.

All-teeming Nature, when her plastic hand  
Left framing of these monsters, did display  
Past doubt her wisdom, taking from mad War  
Such slaves to do his bidding; and if she  
Repent her not of the elephant and whale,  
Who ponders well confesses her therein  
Wiser and more discreet; for when brute force  
And evil will are back'd with subtlety,  
Resistance none avails. His visage seem'd  
In length and bulk, as doth the pine<sup>3</sup> that tops

<sup>2</sup> A castle near Sienna.  
<sup>3</sup> "The pine." The large pine of  
bronze, which once ornamented the  
top of the mole of Adrian, after-  
wards decorated the top of the bel-  
fry of St. Peter; and having (ac-  
cording to Buti) been thrown down

by lightning, it was transferred to  
the place where it now is, in the  
Pope's garden, by the side of the  
great corridor of Belvedere. In the  
time of our Poet, the pine was then  
either on the belfry or on the steps  
of St. Peter's.

Of like proportion, so that from above  
The bank, which girdled him below, such height  
Arose his stature, that three Friezelanders  
Had striven in vain to reach but to his hair.  
Full thirty ample palms was he exposed  
Downward from whence a man his garment loops.  
"Raphel<sup>4</sup> bai ameth, sabi almi:"  
So shouted his fierce lips, which sweeter hymns  
Became not; and my guide address'd him thus:  
"O senseless spirit! let thy horn for thee  
Interpret: therewith vent thy rage, if rage  
Or other passion wring thee. Search thy neck,  
There shalt thou find the belt that binds it on.  
Spirit confused! lo, on thy mighty breast  
Where hangs the baldrick!" Then to me he spake:  
"He doth accuse himself. Nimrod is this,  
Through whose ill counsel in the world no more  
One tongue prevails. But pass we on, nor waste  
Our words; for so each language is to him,  
As his to others, understood by none."

Then to the leftward turning sped we forth,  
And at a sling's throw found another shade  
Far fiercer and more huge. I cannot say  
What master hand had girt him; but he held  
Behind the right arm fetter'd, and before,  
The other, with a chain, that fasten'd him  
From the neck down; and five times round his form  
Apparent met the wreathed links. "This proud one  
Would of his strength against almighty Jove  
Make trial," said my guide: "whence he is thus  
Requited: Ephialtes him they call.  
Great was his prowess, when the giants brought  
Fear on the gods: those arms, which then he plied,  
Now moves he never." Forthwith I return'd:  
"Fain would I, if 't were possible, mine eyes,  
Of Briareus immeasurable, gain'd  
Experience next." He answered: "Thou shalt see

<sup>4</sup> Unmeaning sounds, to express the confusion at the building of Babel.

---

And is untetter'd, who shall place us there  
 Where guilt is at its depth. Far onward stands  
 Whom thou wouldst fain behold, in chains, and made  
 Like to this spirit, save that in his looks  
 More fell he seems." By violent earthquake rock'd  
 Ne'er shook a tower, so reeling to its base,  
 As Ephialtes. More than ever then  
 I dreaded death; nor than the terror more  
 Had needed, if I had not seen the cords  
 That held him fast. We, straightway journeying on,  
 Came to Antæus, who, five ells complete  
 Without the head, forth issued from the cave.

"O thou, who in the fortunate vale,<sup>5</sup> that made  
 Great Scipio heir of glory, when his sword  
 Drove back the troop of Hannibal in flight,  
 Who thence of old didst carry for thy spoil  
 An hundred lions; and if thou hadst fought  
 In the high conflict on thy brethren's side,  
 Seems as men yet believed, that through thine arm  
 The sons of earth had conquer'd; now vouchsafe  
 To place us down beneath, where numbing cold  
 Locks up Cocytus. Force not that we crave  
 Or Tityus' help or Typhon's. Here is one  
 Can give what in this realm ye covet. Stoop  
 Therefore, nor scornfully distort thy lip.  
 He in the upper world can yet bestow  
 Renown on thee; for he doth live, and looks  
 For life yet longer, if before the time  
 Grace call him not unto herself." Thus spake  
 The teacher. He in haste forth stretch'd his hands,  
 And caught my guide. Alcides<sup>6</sup> whilom felt  
 That grapple, straiten'd sore. Soon as my guide  
 Had felt it, he bespake me thus: "This way,  
 That I may clasp thee;" then so caught me up,  
 That we were both one burden. As appears  
 The tower of Carisenda,<sup>7</sup> from beneath

<sup>5</sup> The country near Carthage.  
<sup>6</sup> The combat between Hercules  
 (Alcides) and Antæus is adduced

("De Monarchia," lib. ii.) as proof of  
 God's judgment displayed in the duel.  
<sup>7</sup> The leaning tower at Bologna.



So sail across, that opposite it hangs;  
Such then Antæus seem'd, as at mine ease  
I mark'd him stooping. I were fain at times  
To have past another way. Yet in the abyss,  
That Lucifer with Judas low ingulfs,  
Lightly he placed us; nor, there leaning, stay'd;  
But rose, as in a bark the stately mast.

## CANTO XXXII

ARGUMENT.—This Canto treats of the first, and, in part, of the second of those rounds, into which the ninth and last, or frozen circle, is divided. In the former, called *Caïna*, Dante finds *Camici-cione de' Pazzi*, who gives him an account of other sinners who are there punished; and in the next, named *Antenora*, he hears in like manner from *Bocca degli Abbati* who his fellow-sufferers are.

COULD I command rough rhymes and hoarse, to suit  
That hole of sorrow o'er which every rock  
His firm abutment rears, then might the vein  
Of fancy rise full springing: but not mine  
Such measures, and with faltering awe I touch  
The mighty theme; for to describe the depth  
Of all the universe, is no emprise  
To jest with, and demands a tongue not used  
To infant babbling. But let them assist  
My song, the tuneful maidens, by whose aid  
Amphion wall'd in Thebes; so with the truth  
My speech shall best accord. Oh ill-starr'd folk,  
Beyond all others wretched! who abide  
In such a mansion, as scarce thought finds words  
To speak of, better had ye here on earth  
Been flocks, or mountain goats. As down we stood  
In the dark pit beneath the giants' feet,  
But lower far than they, and I did gaze  
Still on the lofty battlement, a voice  
Bespake me thus: "Look how thou walkest. Take  
Good heed, thy soles do tread not on the heads  
Of thy 'poor brethren." Thereupon I turn'd,

---

A lake, whose frozen surface liker seem'd  
 To glass than water. Not so thick a veil  
 In winter e'er hath Austrian Danube spread  
 O'er his still course, nor Tanais far remote  
 Under the chilling sky. Roll'd o'er that mass  
 Had Tabernich or Pietrapana<sup>1</sup> fallen,  
 Not e'en its rim had creak'd. As peeps the frog  
 Croaking above the wave, what time in dreams  
 The village gleaner oft pursues her toil,  
 So, to where modest shame appears, thus low  
 Blue pinch'd and shrined in ice the spirits stood,  
 Moving their teeth in shrill note like the stork.  
 His face each downward held; their mouth the cold,  
 Their eyes express'd the dolour of their heart.

A space I look'd around, then at my feet  
 Saw two so strictly join'd, that of their head  
 The very hairs were mingled. "Tell me ye,  
 Whose bosoms thus together press," said I,  
 "Who are ye?" At that sound their necks they bent;  
 And when their looks were lifted up to me,  
 Straightway their eyes, before all moist within,  
 Distill'd upon their lips, and the frost bound  
 The tears betwixt those orbs, and held them there.  
 Plank unto plank hath never cramp closed up  
 So stoutly. Whence, like two enraged goats,  
 They clash'd together: them such fury seized.

And one, from whom the cold both ears had reft,  
 Exclaim'd, still looking downward: "Why on us  
 Dost speculate so long? If thou wouldst know  
 Who are these two,<sup>2</sup> the valley, whence his wave  
 Bisenzio slopes, did for its master own  
 Their sire Alberto, and next him themselves.  
 They from one body issued: and throughout  
 Caina thou mayst search, nor find a shade  
 More worthy in congealment to be fix'd;

<sup>1</sup> "Tabernich or Pietrapana." The one a mountain in Slavonia, the other in that tract of country called the Garfagnana, not far from Lucca.

<sup>2</sup> Alessandro and Napoleone, sons

of Alberto Alberti, who murdered each other. They were proprietors of the valley of Falterona, where the Bisenzio rises, falling into the Arno six miles from Florence.

At that one blow dissever'd; not Focaccia,<sup>4</sup>  
 No, not this spirit, whose o'erjutting head  
 Obstructs my onward view; he bore the name  
 Of Mascheroni:<sup>5</sup> Tuscan if thou be,  
 Well knowest who he was. And to cut short  
 All further question, in my form behold  
 What once was Camiccione.<sup>6</sup> I await  
 Carlino<sup>7</sup> here my kinsman, whose deep guilt  
 Shall wash out mine." A thousand visages  
 Then mark'd I, which the keen and eager cold  
 Had shaped into a doggish grin; whence creeps  
 A shivering horror o'er me, at the thought  
 Of those froze shallows. While we journey'd on  
 Toward the middle, at whose point unites  
 All heavy substance, and I trembling went  
 Through that eternal chilness, I know not  
 If will it were, or destiny, or chance,  
 But, passing 'midst the heads, my foot did strike  
 With violent blow against the face of one.

"Wherefore dost bruise me?" weeping he exclaim'd;  
 "Unless thy errand be some fresh revenge  
 For Montaperto,<sup>8</sup> wherefore troublest me?"

I thus: "Instructor, now await me here,  
 That I through him may rid me of my doubt:  
 Thenceforth what haste thou wilt." The teacher paused  
 And to that shade I spake, who bitterly  
 Still cursed me in his wrath. "What art thou, speak,  
 That railest thus on others?" He replied:  
 "Now who art thou, that smiting others' cheeks,

<sup>3</sup> Mordred, son of King Arthur. In the romance of "Lancelot of the Lake," Arthur having discovered the traitorous intentions of his son, pierces him through with his lance, so that the sunbeam passes through the body.

<sup>4</sup> Focaccia of Cancellieri (the Pistoian family), whose atrocious act of revenge against his uncle is said to have given rise to the parties, Bianchi and Neri, in the year 1300.

<sup>5</sup> Sassol Mascheroni, a Florentine, who murdered his uncle.

<sup>6</sup> Camiccione de' Pazzi of Valdar-

no, by whom his kinsman Ubertino was treacherously put to death.

<sup>7</sup> "Carlino." One of the same family. He betrayed the Castel di Piano Travnigne, in Valdarno, to the Florentines, after the refugees of the Bianca and Ghibelline party had defended it against a siege for twenty-nine days, in the summer of 1302.

<sup>8</sup> The defeat of the Guelphs at Montaperto through the treachery of Bocca degli Abbatì, who, during the engagement, cut off the hand of Giacomo del Vacca de' Pazzi, the Florentine standard-bearer.

As were past sufferance, wert thou living still?"

"And I am living, to thy joy perchance,"

Was my reply, "if fame be dear to thee,

That with the rest I may thy name enrol."

"The contrary of what I covet most,"

Said he, "thou tender'st: hence! nor vex me more.

I'll knowest thou to flatter in this vale."

Then seizing on his hinder scalp I cried:

"Name thee, or not a hair shall tarry here."

"Rend all away," he answer'd, "yet for that

I will not tell, nor show thee, who I am,

Though at my head thou pluck a thousand times."

Now I had grasp'd his tresses, and stript off

More than one tuft, he barking, with his eyes

Drawn in and downward, when another cried,

"What ails thee, Bocca? Sound not loud enough

Thy chattering teeth, but thou must bark outright?

What devil wrings thee?"—"Now," said I, "be dumb,

Accursed traitor! To thy shame, of thee

True tidings will I bear."—"Off!" he replied;

"Tell what thou list: but, as thou 'scape from hence,

To speak of him whose tongue hath been so glib,

Forget not: here he wails the Frenchman's gold.

'Him of Duera,'<sup>9</sup> thou canst say, 'I mark'd,

Where the starved sinners pine.' If thou be ask'd

What other shade was with them, at thy side

Is Beccaria,<sup>10</sup> whose red gorge distain'd

The biting axe of Florence. Further on,

If I misdeem not, Soldanieri<sup>11</sup> bides,

With Ganellon,<sup>12</sup> and Tribaldello,<sup>13</sup> him

<sup>9</sup> Buoso of Cremona, of the family of Duera, bribed by Guy de Montfort to leave a pass between Piedmont and Parma, with the defence of which he had been intrusted by the Ghibellines, open to the army of Charles of Anjou, A. D. 1265, at which the people of Cremona were so enraged that they extirpated the whole family. G. Villani.

<sup>10</sup> Abbot of Vallombrosa. Pope's legate at Florence, beheaded for his intrigues with the Ghibellines.

<sup>11</sup> "Gianni Soldanieri," says Villani, "Hist." lib. vii. c. xiv., "put himself at the head of the people, in the hopes of rising into power, not aware that the result would be mischief to the Ghibelline party, and his own ruin," A. D. 1266.

<sup>12</sup> The betrayer of Charlemain, mentioned by Archbishop Turpin. He is a type of treachery with the poets of the Middle Ages.

<sup>13</sup> Tribaldello de' Manfredi, bribed to betray the city of Faenza, 1282.

Who oped Faenza when the people slept.

We now had left him, passing on our way,  
When I beheld two spirits by the ice  
Pent in one hollow, that the head of one  
Was cowl unto the other; and as bread  
Is raven'd up through hunger, the uppermost  
Did so apply his fangs to the other's brain,  
Where the spine joins it. Not more furiously  
On Menalippus' temples Tydeus gnaw'd,  
Than on that skull and on its garbage he.

"O thou! who show'st so beastly sign of hate  
'Gainst him thou prey'st on, let me hear," said I,  
"The cause, on such condition, that if right  
Warrant thy grievance, knowing who ye are,  
And what the color of his sinning was,  
I may repay thee in the world above,  
If that, wherewith I speak, be moist so long."

### CANTO XXXIII

ARGUMENT.—The Poet is told by Count Ugolino de' Gherardeschi of the cruel manner in which he and his children were famished in the tower at Pisa, by command of the Archbishop Ruggieri. He next discourses of the third round, called Ptolomea, wherein those are punished who have betrayed others under the semblance of kindness; and among these he finds the Friar Alberigo de' Manfredi, who tells him of one whose soul was already tormented in that place, though his body appeared still to be alive upon the earth, being yielded up to the governance of a fiend.

**H**IS jaws uplifting from their fell repast,  
That sinner wiped them on the hairs o' the head,  
Which he behind had mangled, then began:  
"Thy will obeying, I call up afresh  
Sorrow past cure; which, but to think of, wrings  
My heart, or ere I tell on 't. But if words,  
That I may utter, shall prove seed to bear  
Fruit of eternal infamy to him,  
The traitor whom I gnaw at, thou at once  
Shalt see me speak and weep. Who thou mayst be  
I know not, nor how here below art come:

---

When I do hear thee. Know, I was on earth  
 Count Ugolino,<sup>1</sup> and the Archbishop he  
 Ruggieri. Why I neighbor him so close,  
 Now list. That through effect of his ill thoughts  
 In him my trust reposing, I was ta'en  
 And after murder'd, need is not I tell.  
 What therefore thou canst not have heard, that is,  
 How cruel was the murder, shalt thou hear.  
 And know if he have wrong'd me. A small grate  
 Within that mew, which for my sake the name  
 Of Famine bears, where others yet must pine,  
 Already through its opening several moons  
 Had shown me, when I slept the evil sleep  
 That from the future tore the curtain off.

<sup>1</sup> "Count Ugolino." In the year 1288, in the month of July, Pisa was much divided by competitors for the sovereignty; one party, composed of certain of the Guelphs, being headed by the Judge Nino di Gallura de' Visconti; another, consisting of others of the same faction, by the Count Ugolino de' Gherardeschi; and a third by the Archbishop Ruggieri degli Ubaldini, with the Lanfranchi, Sismondi, Gualandi, and other Ghibelline houses. The Count Ugolino, to effect his purpose, united with the archbishop and his party, and having betrayed Nino, his sister's son, they contrived that he and his followers should either be driven out of Pisa, or their persons seized. Nino hearing this, and not seeing any means of defending himself, retired to Calci, his castle, and formed an alliance with the Florentines and the people of Lucca, against the Pisans. The count, before Nino was gone, in order to cover his treachery, when everything was settled for his expulsion, quitted Pisa, and repaired to a manor of his called Settimo; whence, as soon as he was informed of Nino's departure, he returned to Pisa with great rejoicing and festivity, and was elevated to the supreme power with every demonstration of triumph and honor. But his greatness was not of long continuance. It pleased the Almighty that a total reverse of fortune should ensue, as a punishment for his acts of treachery

and guilt; for he was said to have poisoned the Count Anselmo da Capraia, his sister's son, on account of the envy and fear excited in his mind by the high esteem in which the gracious manners of Anselmo were held by the Pisans.—The power of the Guelphs being so much diminished, the archbishop devised means to betray the Count Ugolino, and caused him to be suddenly attacked in his palace by the fury of the people, whom he had exasperated, by telling them that Ugolino had betrayed Pisa, and given up their castles to the citizens of Florence and of Lucca. He was immediately compelled to surrender; his bastard son and his grandson fell in the assault; and two of his sons, with their two sons also, were conveyed to prison. In the following March, the Pisans, who had imprisoned the Count Ugolino, with two of his sons and two of his grandchildren, the offspring of his son the Count Guelpho, in a tower on the Piazza of the Anziani, caused the tower to be locked, the key thrown into the Arno, and all food to be withheld from them. In a few days they died of hunger; but the count first with loud cries declared his penitence, and yet neither priest nor friar was allowed to shrive him. All the five, when dead, were dragged out of the prison and meanly interred; and from thenceforward the tower was called the Tower of Famine, and so shall ever be.

This one, methought, as master of the sport,  
Rode forth to chase the gaunt wolf, and his whelps,  
Unto the mountain\* which forbids the sight  
Of Lucca to the Pisan. With lean brachs  
Inquisitive and keen, before him ranged  
Lanfranchi with Sismondi and Gualandi.  
After short course the father and the sons  
Seem'd tired and lagging, and methought I saw  
The sharp tusks gore their sides. When I awoke,  
Before the dawn, amid their sleep I heard  
My sons (for they were with me) weep and ask  
For bread. Right cruel art thou, if no pang  
Thou feel at thinking what my heart foretold;  
And if not now, why use thy tears to flow?  
Now had they waken'd; and the hour drew near  
When they were wont to bring us food; the mind  
Of each misgave him through his dream, and I  
Heard, at its outlet underneath, lock'd up  
The horrible tower: whence, uttering not a word,  
I look'd upon the visage of my sons.  
I wept not: so all stone I felt within.  
They wept: and one, my little Anselm, cried,  
'Thou lookest so! Father, what ails thee?' Yet  
I shed no tear, nor answer'd all that day  
Nor the next night, until another sun  
Came out upon the world. When a faint beam  
Had to our doleful prison made its way,  
And in four countenances I descried  
The image of my own, on either hand  
Through agony I bit; and they, who thought  
I did it through desire of feeding, rose  
O' the sudden, and cried, 'Father, we should grieve  
Far less if thou wouldst eat of us: thou gavest  
These weeds of miserable flesh we wear;  
And do thou strip them off from us again.'  
Then, not to make them sadder, I kept down  
My spirit in stillness. That day and the next  
We all were silent. Ah, obdurate earth!  
Why open'dst not upon us? When we came

\* The mountain S. Giuliano, between Pisa and Lucca.

---

To the fourth day, then Gaddo at my feet  
Outstretch'd did fling him, crying, 'Hast no help  
For me, my father!' There he died; and e'en  
Plainly as thou seest me, saw I the three  
Fall one by one 'twixt the fifth day and sixth:  
Whence I betook me, now grown blind, to grope  
Over them all, and for three days aloud  
Call'd on them who were déad. Then, fasting got  
The mastery of grief." Thus having spoke,  
Once more upon the wretched skull his teeth  
He fasten'd like a mastiff's 'gainst the bone,  
Firm and unyielding. O thou Pisa! shame  
Of all the people, who their dwelling make  
In that fair region, where the Italian voice  
Is heard; since that thy neighbors are so slack  
To punish, from their deep foundations rise  
Capraia and Gorgona,<sup>a</sup> and dam up  
The mouth of Arno; that each soul in thee  
May perish in the waters. What if fame  
Reported that thy castles were betray'd  
By Ugolino, yet no right hadst thou  
To stretch his children on the rack. For them,  
Brigata, Uguccione, and the pair  
Of gentle ones, of whom my song hath told,  
Their tender years, thou modern Thebes, did make  
Uncapable of guilt. Onward we pass'd,  
Where others, scarf'd in rugged folds of ice,  
Not on their feet were turn'd, but each reversed.

There, very weeping suffers not to weep;  
For, at their eyes, grief, seeking passage, finds  
Impediment, and rolling inward turns  
For increase of sharp anguish: the first tears  
Hang cluster'd, and like crystal vizors show,  
Under the socket brimming all the cup.

Now though the cold had from my face dislodged  
Each feeling, as 't were callous, yet me seem'd  
Some breath of wind I felt. "Whence cometh this,"  
Said I, "my Master? Is not here below  
All vapor quench'd?"—"Thou shalt be speedily,"

<sup>a</sup> Small islands near the mouth of the Arno.

---



He answer'd, "where thine eyes shall tell thee whence,  
The cause descrying of this airy shower."

Then cried out one, in the chill crust who mourn'd:

"O souls! so cruel, that the farthest post  
Hath been assign'd you, from this face remove  
The harden'd veil; that I may vent the grief  
Impregnate at my heart, some little space,  
Ere it congeal again." I thus replied:  
"Say who thou wast, if thou wouldst have mine  
aid;

And if I extricate thee not, far down  
As to the lowest ice may I descend."

"The friar Alberigo," answer'd he,  
"Am I, who from the evil garden pluck'd  
Its fruitage, and am here repaid, the date  
More luscious for my fig."—"Hah!" I exclaim'd,  
"Art thou, too, dead?" "How in the world aloft  
It fareth with my body," answer'd he,  
"I am right ignorant. Such privilege  
Hath Ptolomea,<sup>5</sup> that oft-times the soul  
Drops hither, ere by Atropos divorced.  
And that thou mayst wipe out more willingly  
The glazed tear-drops that o'erlay mine eyes,  
Know that the soul, that moment she betrays,  
As I did, yields her body to a fiend  
Who after moves and governs it at will,  
Till all its time be rounded: headlong she  
Falls to this cistern. And perchance above  
Doth yet appear the body of a ghost,  
Who here behind me winters. Him thou know'st,  
If thou but newly art arrived below.  
The years are many that have passed away,

<sup>4</sup> "The friar Alberigo." Alberigo de' Manfredi, of Faenza, one of the Frati Godenti (Joyous Friars), who having quarrelled with some of his brotherhood, under pretence of wishing to be reconciled, invited them to a banquet, at the conclusion of which he called for the fruit, a signal for the assassins to rush in and despatch those whom he had marked for destruction. Hence, adds Landino, it is said

proverbially of one who has been stabbed, that he had had some of the friar Alberigo's fruit.  
<sup>5</sup> "Ptolomea." This circle is named Ptolomea from Ptolemy the son of Ahubus, by whom Simon and his sons were murdered, at a great banquet he had made for them. See I Maccabees, ch. xvi. Or from Ptolemy, King of Egypt, the betrayer of Pompey the Great.

Since to this fastness Branca Doria<sup>6</sup> came."  
"Now," answer'd I, "methinks thou mockest me;  
For Branca Doria never yet hath died,  
But doth all natural functions of a man,  
Eats, drinks, and sleeps, and putteth raiment on."

He thus: "Not yet unto that upper foss  
By th' evil talons guarded, where the pitch  
Tenacious boils, had Michel Zanche reach'd,  
When this one left a demon in his stead  
In his own body, and of one his kin,  
Who with him treachery wrought. But now put forth  
Thy hand, and open mine eyes." I opened them not.  
Ill manners were best courtesy to him.

Ah Genoese! men perverse in every way  
With every foulness stain'd why from the earth  
Are ye not cancel'd? Such an one of yours  
I with Romagna's darkest spirit<sup>7</sup> found,  
As, for his doings, even now in soul  
Is in Cocytus plunged, and yet doth seem  
In body still alive upon the earth.

#### CANTO XXXIV

ARGUMENT.—In the fourth and last round of the ninth circle, those who have betrayed their benefactors are wholly covered with ice. And in the midst is Lucifer, at whose back Dante and Virgil ascend, till by a secret path they reach the surface of the other hemisphere of the earth, and once more obtain sight of the stars.

"THE banners of Hell's Monarch do come forth  
Toward us; therefore look," so spake my guide,  
"If thou discern him." As, when breathes a cloud  
Heavy and dense, or when the shades of night  
Fall on our hemisphere, seems view'd from far  
A windmill, which the blast stirs briskly round;  
Such was the fabric then methought I saw.  
To shield me from the wind, forthwith I drew

<sup>6</sup> "Branca Doria." The family of Doria was possessed of great influence in Genoa. Branca is said

to have murdered his father-in-law, Michel Zanche. See Canto xxii.  
<sup>7</sup> The friar Alberigo.

Behind my guide: no covert else was there.

Now came I (and with fear I bid my strain  
Record the marvel) where the souls were all  
Whelm'd underneath, transparent, as through glass  
Pellucid the frail stem. Some prone were laid;  
Others stood upright, this upon the soles,  
That on his head, a third with face to feet  
Arch'd like a bow. When to the point we came,  
Whereat my guide was pleased that I should see  
The creature eminent in beauty once,  
He from before me stepp'd and made me pause.

"Lo!" he exclaim'd, "lo! Dis; and lo! the place,  
Where thou hast need to arm thy heart with strength."

How frozen and how faint I then became,  
Ask me not, reader! for I write it not;  
Since words would fail to tell thee of my state.  
I was not dead nor living. Think thyself,  
If quick conception work in thee at all,  
How I did feel. That Emperor, who sways  
The realm of sorrow, at mid breast from the ice  
Stood forth; and I in stature am more like  
A giant, than the giants are his arms.  
Mark now how great that whole must be, which suits  
With such a part. If he were beautiful  
As he is hideous now, and yet did dare  
To scowl upon his Maker, well from him  
May all our misery flow. Oh what a sight!  
How passing strange it seem'd, when I did spy  
Upon his head three faces: one in front  
Of hue vermilion, the other two with this  
Midway each shoulder join'd and at the crest;  
The right 'twixt wan and yellow seem'd; the left  
To look on, such as come from whence old Nile  
Stoops to the lowlands. Under each shot forth  
Two mighty wings, enormous as became  
A bird so vast. Sails never such I saw,  
Outstretch'd on the wide sea. No plumes had they,  
But were in texture like a bat; and these  
He flapp'd i' th' air, that from him issued still  
Three winds, wherewith Cocytus to its depth

---

Was frozen. At six eyes he wept: the tears  
Adown three chins distill'd with bloody foam.  
At every mouth his teeth a sinner champ'd,  
Bruised as with ponderous engine; so that three  
Were in this guise tormented. But far more  
Than from that gnawing, was the foremost pang'd  
By the fierce rending, whence oft-times the back  
Was stript of all its skin. "That upper spirit,  
Who hath worst punishment," so spake my guide,  
"Is Judas, he that bath his head within  
And plies the feet without. Of th' other two,  
Whose heads are under, from the murky jaw  
Who hangs, is Brutus:<sup>1</sup> lo! how he doth writhe  
And speaks not. The other, Cassius, that appears  
So large of limb. But night now reascends;  
And it is time for parting. All is seen."

I clipp'd him round the neck; for so he bade:  
And noting time and place, he, when the wings  
Enough were oped, caught fast the shaggy sides,  
And down from pile to pile descending stepp'd  
Between the thick fell and the jagged ice.

Soon as he reach'd the point, whereat the thigh  
Upon the swelling of the haunches turns,  
My leader there, with pain and struggling hard,  
Turn'd round his head where his feet stood before,  
And grappled at the fell as one who mounts;  
That into Hell methought we turn'd again.

"Expect that by such stairs as these," thus spake  
The teacher, panting like a man forespent.

"We must depart from evil so extreme:"

Then at a rocky opening issued forth,  
And placed me on the brink to sit, next join'd  
With wary step my side. I raised mine eyes,  
Believing that I Lucifer should see

---

<sup>1</sup> "Brutus." Landino struggles to extricate Brutus from the unworthy lot which is here assigned him. For maintains that by Brutus and Cassius are not meant the individuals known by those names, but any who put a lawful monarch to death. Yet if Cæsar was such, the conspirators

might be regarded as deserving of their doom. If Dante, however, believed Brutus to have been actuated by evil motives in putting Cæsar to death, the excellence of the patriot's character in other respects would only have aggravated his guilt in that particular.

Where he was lately left, but saw him now  
With legs held upward. Let the grosser sort,  
Who see not what the point was I had past,  
Bethink them if sore toil oppress'd me then.

"Arise," my master cried, "upon thy feet.  
The way is long, and much uncouth the road;  
And now within one hour and half of noon  
The sun returns." It was no palace-hall  
Lofty and luminous wherein we stood,  
But natural dungeon where ill-footing was  
And scant supply of light. "Ere from the abyss  
I separate," thus when risen I began:

"My guide! vouchsafe few words to set me free  
From error's thralldom. Where is now the ice?  
How standeth he in posture thus reversed?  
And how from eve to morn in space so brief  
Hath the sun made his transit?" He in few  
Thus answering spake: "Thou deemest thou art still  
On the other side the centre, where I grasp'd  
The abhorred worm that boreth through the world.  
Thou wast on the other side, so long as I  
Descended; when I turn'd, thou didst o'erpass  
That point, to which from every part is dragg'd  
All heavy substance. Thou art now arrived  
Under the hemisphere opposed to that,  
Which the great continent doth overspread,  
And underneath whose canopy expired  
The Man, that was born sinless and so lived.  
Thy feet are planted on the smallest sphere,  
Whose other aspect is Judecca. Morn  
Here rises, when there evening sets: and he,  
Whose shaggy pile we scaled, yet standeth fix'd,  
As at the first. On this part he fell down  
From Heaven; and th' earth here prominent before,  
Through fear of him did veil her with the sca,  
And to our hemisphere retired. Perchance,  
To shun him, was the vacant space left here,  
By what of firm land on this side appears,<sup>2</sup>  
That sprang aloof." There is a place beneath,

<sup>2</sup> The mountain of Purgatory.

---

From Belzebub as distant, as extends  
The vaulted tomb;<sup>s</sup> discover'd not by sight,  
But by the sound of brooklet, that descends  
This way along the hollow of a rock,  
Which, as it winds with no precipitous course,  
The wave hath eaten. By that hidden way  
My guide and I did enter, to return  
To the fair world: and heedless of repose  
We climb'd, he first, I following his steps,  
Till on our view the beautiful lights of Heaven  
Dawn'd through a circular opening in the cave:  
Thence issuing we again beheld the stars.

<sup>s</sup> "The vaulted tomb" ("La tomba"). This word is used to express  
the whole depth of the infernal region.

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# PURGATORY

## CANTO I

ARGUMENT.—The Poet describes the delight he experienced at issuing a little before dawn from the infernal regions, into the pure air that surrounds the isle of Purgatory; and then relates how, turning to the right, he beheld four stars never seen before, but by our first parents, and met on his left the shade of Cato of Utica, who, having warned him and Virgil what is needful to be done before they proceed on their way through Purgatory, disappears; and the two poets go toward the shore, where Virgil cleanses Dante's face with the dew, and girds him with a reed, as Cato had commanded.

O 'ER better waves to speed her rapid course  
The light bark of my genius lifts the sail,  
Well pleased to leave so cruel sea behind;  
And of that second region will I sing,  
In which the human spirit from sinful blot  
Is purged, and for ascent to Heaven prepares.  
Here, O ye hallow'd Nine! for in your train  
I follow, here the deaden'd strain revive;  
Nor let Calliope refuse to sound  
A somewhat higher song, of that loud tone  
Which when the wretched birds of chattering note<sup>1</sup>  
Had heard, they of forgiveness lost all hope.  
Sweet hue of eastern sapphire, that was spread  
O'er the serene aspect of the pure air,  
High up as the first circle,<sup>2</sup> to mine eyes  
Unwonted joy renew'd, soon as I 'scaped  
Forth from the atmosphere of deadly gloom,  
That had mine eyes and bosom fill'd with grief.

<sup>1</sup> "Birds of chattering note." For the fable of the daughters of Pierus who challenged the muses to sing, and were by them changed into magpies, see Ovid, "Met." lib. v. fab. 5.

<sup>2</sup> "The first circle." Either, as some suppose, the moon; or, as Lombardi (who likes to be as far off the rest of the commentators as possible) will have it, the highest circle of the stars.

The radiant planet,<sup>3</sup> that to love invites,  
Made all the orient laugh, and veil'd beneath  
The Pisces' light,<sup>4</sup> that in his [her] escort came.

To the right hand I turn'd, and fix'd my mind  
On the other pole attentive, where I saw  
Four stars<sup>5</sup> ne'er seen before save by the ken  
Of our first parents.<sup>6</sup> Heaven of their rays  
Seem'd joyous. O thou northern site! bereft  
Indeed, and widow'd, since of these deprived.

As from this view I had desisted, straight  
Turning a little toward the other pole,  
There from whence now the wain<sup>7</sup> had disappear'd,  
I saw an old man<sup>8</sup> standing by my side  
Alone, so worthy of reverence in his look,  
That ne'er from son to father more was owed.  
Low down his beard, and mix'd with hoary white,  
Descended, like his locks, which, parting, fell  
Upon his breast in double fold. The beams  
Of those four luminaries on his face  
So brightly shone, and with such radiance clear  
Deck'd it, that I beheld him as the sun.

"Say who are ye, that stemming the blind stream,  
Forth from the eternal prison-house have fled?"  
He spoke and moved those venerable plumes.  
"Who hath conducted, or with lantern sure  
Lights you emerging from the depth of night,  
That makes the infernal valley ever black?  
Are the firm statutes of the dread abyss  
Broken, or in high Heaven new laws ordain'd,  
That thus, condemn'd, ye to my caves approach?"

My guide, then laying hold on me, by words  
And intimations given with hand and head,  
Made my bent knees and eye submissive pay  
Due reverence; then thus to him replied:

"Not of myself I come; a Dame from heaven<sup>9</sup>

<sup>3</sup> "Planet." Venus.

<sup>4</sup> The constellation of the Fish  
veiled by the more luminous body  
of Venus, then a morning star.

<sup>5</sup> Symbolical of the four cardinal  
virtues, Prudence, Justice, Fortitude,  
and Temperance.

<sup>6</sup> "Our first parents." In the ter-  
restrial paradise, placed on the sum-  
mit of Purgatory.

<sup>7</sup> Charles's Wain, or Boötes.

<sup>8</sup> "An old man." Cato.

<sup>9</sup> Beatrice. See "Hell," ii. 54.



Desecrating, him brought me in my charge  
 To bring. But since thy will implies, that more  
 Our true condition I unfold at large,  
 Mine is not to deny thee thy request.  
 This mortal ne'er hath seen the farthest gloom;  
 But erring by his folly had approach'd  
 So near, that little space was left to turn.  
 Then, as before I told, I was despatch'd  
 To work his rescue; and no way remain'd  
 Save this which I have ta'en. I have display'd  
 Before him all the regions of the bad;  
 And purpose now those spirits to display,  
 That under thy command are purged from sin.  
 How I have brought him would be long to say.  
 From high descends the virtue, by whose aid  
 I to thy sight and hearing him have led.  
 Now may our coming please thee. In the search  
 Of liberty he journeys: that how dear,  
 They know who for her sake have life refused.  
 Thou knowest, to whom death for her was sweet  
 In Utica, where thou didst leave those weeds,  
 That in the last great day will shine so bright.  
 For us the eternal edicts are unmoved;  
 He breathes, and I of Minos am not bound,  
 Abiding in that circle, where the eyes  
 Of thy chaste Marcia beam, who still in look  
 Prays thee, O hallow'd spirit! to own her thine.  
 Then by her love we implore thee, let us pass  
 Through thy seven regions;<sup>10</sup> for which, best thanks  
 I for thy favour will to her return,  
 If mention there below thou not disdain."  
 "Marcia so pleasing in my sight was found,"  
 He then to him rejoin'd, "while I was there,  
 That all she ask'd me I was fain to grant.  
 Now that beyond the accursed stream she dwells,  
 She may no longer move me, by that law,<sup>11</sup>  
 Which was ordain'd me, when I issued thence.

<sup>10</sup> "Through thy seven regions."  
 The seven rounds of Purgatory, in  
 which the seven capital sins are  
 punished.

<sup>11</sup> "By that law." When he was  
 delivered by Christ from Limbo, a  
 change of affections accompanied his  
 change of place.

Moves and directs thee; then no flattery needs.  
Enough for me that in her name thou ask.  
Go therefore now: and with a slender reed<sup>12</sup>  
See that thou duly gird him, and his face  
Lave, till all sordid stain thou wipe from thence.  
For not with eye, by any cloud obscured,  
Would it be seemly before him to come,  
Who stands the foremost minister in Heaven.  
This islet all around, there far beneath,  
Where the wave beats it, on the oozy bed  
Produces store of reeds. No other plant,  
Cover'd with leaves, or harden'd in its stalk,  
There lives, not bending to the water's sway.  
After, this way return not; but the sun  
Will show you, that now rises, where to take  
The mountain in its easiest ascent."

He disappear'd; and I myself upraised  
Speechless, and to my guide retiring close,  
Toward him turn'd mine eyes. He thus began:  
"My son! observant thou my steps pursue.  
We must retreat to rereward; for that way  
The champain to its low extreme declines."

The dawn had chased the matin hour of prime,  
Which fled before it, so that from afar  
I spied the trembling of the ocean stream.

We traversed the deserted plain, as one  
Who, wander'd from his track, thinks every step  
Trodden in vain till he regain the path.

When we had come, where yet the tender dew  
Strove with the sun, and in a place where fresh  
The wind breathed o'er it, while it slowly dried;  
Both hands extended on the watery grass  
My master placed, in graceful act and kind.  
Whence I of his intent before appraised,  
Stretch'd out to him my cheeks suffused with tears.  
There to my visage he anew restored  
That hue which the dun shades of Hell conceal'd.

Then on the solitary shore arrived,

<sup>12</sup> A type of simplicity and patience.

---

That never sailing on its waters saw  
Man that could after measure back his course,  
He girt me in such manner as had pleased  
Him who instructed; and, oh strange to tell!  
As he selected every humble plant,  
Wherever one was pluck'd another there  
Resembling, straightway in its place arose.

## CANTO II

ARGUMENT.—They behold a vessel under conduct of an angel, coming over the waves with spirits to Purgatory, among whom, when the passengers have landed, Dante recognizes his friend Casella; but, while they are entertained by him with a song, they hear Cato exclaiming against their negligent loitering, and at that rebuke hasten forward to the mountain.

NOW had the sun<sup>1</sup> to that horizon reach'd,  
That covers, with the most exalted point  
Of its meridian circle, Salem's walls;  
And night, that opposite to him her orb  
Rounds, from the stream of Ganges issued forth,  
Holding the scales,<sup>2</sup> that from her hands are dropt  
When she reigns highest:<sup>3</sup> so that where I was,  
Aurora's white and vermeil-tinctured cheek  
To orange turn'd as she in age increased.

Meanwhile we linger'd by the water's brink,  
Like men, who, musing on their road, in thought  
Journey, while motionless the body rests.  
When lo! as, near upon the hour of dawn,  
Through the thick vapors Mars with fiery beam  
Glares down in west, over the ocean floor;  
So seem'd, what once again I hope to view,  
A light, so swiftly coming through the sea,  
No winged course might equal its career.

<sup>1</sup> "Now had the sun." Dante was now antipodal to Jerusalem; so that while the sun was setting with respect to that place, which he supposes to be the middle of the inhabited earth, to him it was rising.

<sup>2</sup> The constellation Libra.

<sup>3</sup> "When she reigns highest" is (according to Venturi, whom I have followed) "when the autumnal equinox is passed." Lombardi supposes it to mean "when the nights begin to increase, that is, after the summer solstice."

From which when for a space I had withdrawn  
Minc eyes, to make inquiry of my guide,  
Again I look'd, and saw it grown in size  
And brightness: then on either side appear'd  
Something, but what I knew not, of bright hue,  
And by degrees from underneath it came  
Another. My preceptor silent yet  
Stood, while the brightness, that we first discern'd,  
Open'd the form of wings: then when he knew  
The pilot, cried aloud, "Down, down; bend low  
Thy knees; behold God's Angel: fold thy hands:  
Now shalt thou see true ministers indeed.  
Lo! how all human means he sets at naught;  
So that nor oar he needs, nor other sail  
Except his wings, between such distant shores.  
Lo! how straight up to Heaven he holds them rear'd,  
Winnowing the air with those eternal plumes,  
That not like mortal hairs fall off or change."

As more and more toward us came, more bright  
Appear'd the bird of God, nor could the eye  
Endure his splendor near: I mine bent down.  
He drove ashore in a small bark so swift  
And light, that in its course no wave it drank.  
The heavenly steersman at the prow was seen,  
Visibly written Blessed in his looks.  
Within a hundred spirits and more there sat.

"In Exitu<sup>4</sup> Israel de Ægypto,"  
All with one voice together sang, with what  
In the remainder of that hymn is writ.  
Then soon as with the sign of holy cross  
He bless'd them, they at once leap'd out on land:  
He, swiftly as he came, return'd. The crew,  
There left, appear'd astounded with the place,  
Gazing around, as one who sees new sights.

From every side the sun darted his beams,  
And with his arrowy radiance from mid heaven  
Had chased the Capricorn, when that strange tribe,  
Lifting their eyes toward us: "If ye know,  
Declare what path will lead us to the mount."

\*"In Exitu." "When Israel came out of Egypt." Ps. cxiv.

---

Us well acquainted with this place: but here,  
 We, as yourselves, are strangers. Not long erst  
 We came, before you but a little space,  
 By other road so rough and hard, that now  
 The ascent will seem to us as play." The spirits,  
 Who from my breathing had perceived I lived,  
 Grew pale with wonder. As the multitude  
 Flock round a herald sent with olive branch,  
 To hear what news he brings, and in their haste  
 Tread one another down; e'en so at sight  
 Of me those happy spirits were fix'd, each one  
 Forgetful of its errand to depart  
 Where, cleansed from sin, it might be made all fair.

Then one I saw darting before the rest  
 With such fond ardour to embrace me, I  
 To do the like was moved. O shadows vain!  
 Except in outward semblance: thrice my hands  
 I clasp'd behind it, they as oft return'd  
 Empty into my breast again. Surprise  
 I need must think was painted in my looks,  
 For that the shadow smiled and backward drew.  
 To follow it I hasten'd, but with voice  
 Of sweetness it enjoin'd me to desist.  
 Then who it was I knew, and pray'd of it,  
 To talk with me it would a little pause.  
 It answer'd: "Thee as in my mortal frame  
 I loved, so loosed from it I love thee still,  
 And therefore pause: but why walkest thou here?"  
 "Not without purpose once more to return,  
 Thou find'st me, my Casella,<sup>5</sup> where I am,  
 Journeying this way;" I said: "but how of thee  
 Hath so much time been lost?" He answer'd straight:  
 "No outrage hath been done to me, if he,<sup>6</sup>

<sup>5</sup> "My Casella." A Florentine,  
 celebrated for his skill in music,  
 "in whose company, says Landino,  
 "Dante often recreated his spirits,  
 wearied by severer studies." See  
 Dr. Burney's "History of Music,"  
 vol. ii. cap. iv. p. 322. See also  
 Milton's sonnet to Henry Lawes:

"Dante shall give fame leave to set  
 thee higher  
 Than his Casella, whom he wooed  
 to sing,  
 Met in the milder shades of Purga-  
 tory."

<sup>6</sup> "He." The conducting angel.

Denied me passage here; since of just will  
His will he makes. These three months past<sup>7</sup> indeed,  
He, who so chose to enter, with free leave  
Hath taken; whence I wandering by the shore<sup>8</sup>  
Where Tiber's wave grows salt, of him gain'd kind  
Admittance, at that river's mouth, toward which  
His wings are pointed; for there always throng  
All such as not to Acheron descend."

Then I: "If new law taketh not from thee  
Memory or custom of love-tuned song,  
That whilom all my cares had power to 'swage;  
Please thee therewith a little to console  
My spirit, that encumber'd with its frame,  
Travelling so far, of pain is overcome."

"Love, that discourses in my thoughts," he then  
Began in such soft accents, that within  
The sweetness thrills me yet. My gentle guide,  
And all who came with him, so well were pleased,  
That seem'd naught else might in their thoughts have room.

Fast fix'd in mute attention to his notes  
We stood, when lo! that old man venerable  
Exclaiming, "How is this, ye tardy spirits?  
What negligence detains you loitering here?  
Run to the mountain to cast off those scales,  
That from your eyes the sight of God conceal."

As a wild flock of pigeons, to their food  
Collected, blade or tares, without their pride  
Accustom'd, and in still and quiet sort,  
If aught alarm them, suddenly desert  
Their meal, assail'd by more important care;  
So I that new-come troop beheld, the song  
Deserting, hasten to the mountain's side,  
As one who goes, yet, where he tends, knows not.

Nor with less hurried step did we depart.

<sup>7</sup> "These three months past." Since the time of the jubilee, during which all spirits not condemned to eternal punishment were sup-  
posed to pass over to Purgatory as soon as they pleased.  
<sup>8</sup> "The shore." Ostia.

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ARGUMENT.—Our Poet, perceiving no shadow except that cast by his own body, is fearful that Virgil has deserted him; but he is freed from that error, and both arrive together at the foot of the mountain; on finding it too steep to climb, they inquire the way from a troop of spirits that are coming toward them, and are by them shown which is the easiest ascent. Manfredi, King of Naples, who is one of these spirits, bids Dante inform his daughter Costanza, Queen of Arragon, of the manner in which he had died.

THEM sudden flight had scatter'd o'er the plain,  
 Turn'd toward the mountain, whither reason's voice  
 Drives us: I, to my faithful company  
 Adhering, left it not. For how, of him  
 Deprived, might I have sped? or who, beside,  
 Would o'er the mountainous tract have led my steps?  
 He, with the bitter pang of self-remorse,  
 Seem'd smitten. O clear conscience, and upright!  
 How doth a little failing wound thee sore.  
 Soon as his feet desisted (slackening pace)  
 From haste, that mars all decency of act,  
 My mind, that in itself before was wrapt,  
 Its thought expanded, as with joy restored;  
 And full against the steep ascent I set  
 My face, where highest to Heaven its top o'erflows.  
 The sun, that flared behind, with ruddy beam  
 Before my form was broken; for in me  
 His rays resistance met. I turn'd aside  
 With fear of being left, when I beheld  
 Only before myself the ground obscured.  
 When thus my solace, turning him around,  
 Bespake me kindly: "Why distrustest thou?  
 Believest not I am with thee, thy sure guide?  
 It now is evening there, where buried lies  
 The body in which I cast a shade, removed  
 To Naples<sup>1</sup> from Brundusium's wall. Nor thou  
 Marvel, if before me no shadow fall,  
 More than that in the skyey element

<sup>1</sup> "To Naples." Virgil died at Brundisium, from whence his body is said to have been removed to Naples.

Torments of heat and cold extreme, like frames  
 That virtue hath disposed, which, how it works,  
 Wills not to us should be reveal'd. Insane,  
 Who hopes our reason may that space explore,  
 Which holds three Persons in one Substance knit.  
 Seek not the wherefore, race of human kind;  
 Could ye have seen the whole, no need had been  
 For Mary to bring forth. Moreover, ye  
 Have seen such men desiring fruitlessly;  
 To whose desires, repose would have been given,  
 That now but serve them for eternal grief.  
 I speak of Plato, and the Stagirite,  
 And others many more." And then he bent  
 Downwards his forehead, and in troubled mood  
 Broke off his speech. Meanwhile we had arrived  
 Far as the mountain's foot, and there the rock  
 Found of so steep ascent, that nimblest steps  
 To climb it had been vain. The most remote,  
 Most wild, untrodden path, in all the tract  
 'Twixt Lerice and Turbia,<sup>2</sup> were to this  
 A ladder easy and open of access.

"Who knows on which hand now the steep declines?"  
 My master said, and paused; "so that he may  
 Ascend, who journeys without aid of wing?"  
 And while, with looks directed to the ground,  
 The meaning of the pathway he explored,  
 And I gazed upward round the stony height;  
 On the left hand appear'd to us a troop  
 Of spirits, that toward us moved their steps;  
 Yet moving seem'd not, they so slow approach'd.

I thus my guide address'd: "Upraise thine eyes:  
 Lo! that way some, of whom thou mayst obtain  
 Counsel, if of thyself thou find'st it not."

Straightway he look'd, and with free speech replied:  
 "Let us tend thither: they but softly come.  
 And thou be firm in hope, my son beloved."

Now was that crowd from us distant as far,

---

<sup>2</sup> "Twixt Lerice and Turbia." At the Genoese republic: the former on  
 that time the two extremities of the east, the latter on the west.



As at a throw the nervous arm could fling;  
When all drew backward on the massy crags  
Of the steep bank, and firmly stood unmoved,  
As one, who walks in doubt, might stand to look.

"O spirits perfect! O already chosen!"  
Virgil to them began: "by that blest peace,  
Which, as I deem, is for you all prepared,  
Instruct us where the mountain low declines,  
So that attempt to mount it be not vain.  
For who knows most, him loss of time most grieves."

As sheep, that step from forth their fold, by one,  
Or pairs, or three at once; meanwhile the rest  
Stand fearfully, bending the eye and nose  
To ground, and what the foremost does, that do  
The others, gathering round her if she stops,  
Simple and quiet, nor the cause discern;  
So saw I moving to advance the first,  
Who of that fortunate crew were at the head.  
Of modest mien, and graceful in their gait.  
When they before me had beheld the light  
From my right side fall broken on the ground,  
So that the shadow reach'd the cave; they stopp'd,  
And somewhat back retired: the same did all  
Who follow'd, though unweeting of the cause.

"Unask'd of you, yet freely I confess,  
This is a human body which ye see.  
That the sun's light is broken on the ground,  
Marvel not: but believe, that not without  
Virtue derived from Heaven, we to climb  
Over this wall aspire." So them bespake  
My master; and that virtuous tribe rejoin'd:  
"Turn, and before you there the entrance lies;"  
Making a signal to us with bent hands.

Then of them one began. "Whoe'er thou art,  
Who journey'st thus this way, thy visage turn;  
Think if me elsewhere thou hast ever seen."

I toward him turn'd, and with fix'd eye beheld.  
Comely and fair, and gentle of aspect  
He seem'd, but on one brow a gash was mark'd.

---

Him ever: "Now behold!" he said, and show'd  
High on his breast a wound: then smiling spake.

"I am Manfredi,<sup>3</sup> grandson to the Queen  
Costanza:<sup>4</sup> whence I pray thee, when return'd,  
To my fair daughter<sup>5</sup> go, the parent glad  
Of Aragonia and Sicilia's pride;  
And of the truth inform her, if of me  
Aught else be told. When by two mortal blows  
My frame was shatter'd, I betook myself  
Weeping to Him, who of free will forgives.  
My sins were horrible: but so wide arms  
Hath goodness infinite, that it receives  
All who turn to it. Had this text divine  
Been of Cosenza's shepherd better scann'd,  
Who then by Clement<sup>6</sup> on my hunt was set,  
Yet at the bridge's head my bones had lain,  
Near Benevento, by the heavy mole  
Protected; but the rain now drenches them,  
And the wind drives, out of the kingdom's bounds,  
Far as the stream of Verde,<sup>7</sup> where, with lights  
Extinguish'd, he removed them from their bed.  
Yet by their curse we are not so destroy'd,  
But that the eternal Love may turn, while hope  
Retains her verdant blossom. True it is,  
That such one as in contumacy dies

<sup>3</sup> "Manfredi." King of Naples and Sicily, and the natural son of Frederick II. He was lively and agreeable in his manners, delighted in poetry, music, and dancing, was luxurious and ambitious, void of religion, and in his philosophy an Epicurean. He fell in the battle with Charles of Anjou in 1265, alluded to in Canto xxviii of "Hell," ver. 13, or rather in that of Benevento. The successes of Charles were so rapidly followed up that our author, exact as he generally is, might not have thought it necessary to distinguish them in point of time. "Dying excommunicated, King Charles did not allow of his being buried in sacred ground, but he was interred near the bridge of Benevento; and on his grave there was cast a stone by every one of the army, whence there

was formed a great mound of stones. But some have said, that afterward, by command of the Pope, the Bishop of Cosenza took up his body and sent it out of the kingdom, because it was the land of the Church; and that it was buried by the river Verde, on the borders of the kingdom and of Campagna."

<sup>4</sup> See "Paradise," Canto iii. 121.

<sup>5</sup> Costanza, the daughter of Manfredi, and wife of Peter III, King of Arragon, by whom she was mother to Frederick, King of Sicily, and James, King of Arragon. With the latter of these she was at Rome, 1296.

<sup>6</sup> "Clement." Pope Clement IV.

<sup>7</sup> "The stream of Verde." A river near Ascoli, that falls into the Tronto. The "extinguished lights" formed part of the ceremony at the interment of one excommunicated.

Must wander thirty-fold for all the time  
In his presumption past: if such decree  
Be not by prayers of good men shorter made.  
Look therefore if thou canst advance my bliss;  
Revealing to my good Costanza, how  
Thou hast beheld me, and beside, the terms  
Laid on me of that interdict; for here  
By means of those below much profit comes."

#### CANTO IV

ARGUMENT.—Dante and Virgil ascend the mountain of Purgatory, by a steep and narrow path pent in on each side by rock, till they reach a part of it that opens into a ledge or cornice. There seating themselves, and turning to the east, Dante wonders at seeing the sun on their left, the cause of which is explained to him by Virgil; and while they continue their discourse, a voice addresses them, at which they turn, and find several spirits behind the rock, and amongst the rest one named Belacqua, who had been known to our Poet on earth, and who tells that he is doomed to linger there on account of his having delayed his repentance to the last.

WHEN by sensations of delight or pain,  
That any of our faculties hath seized,  
Entire the soul collects herself, it seems  
She is intent upon that power alone;  
And thus the error is disproved, which holds  
The soul not singly lighted in the breast.  
And therefore whenas aught is heard or seen,  
That firmly keeps the soul toward it turn'd,  
Time passes, and a man perceives it not.  
For that, whereby we hearken, is one power;  
Another that, which the whole spirit hath:  
This is as it were bound, while that is free.  
This found I true by proof, hearing that spirit,  
And wondering; for full fifty steps<sup>1</sup> aloft  
The sun had measured, unobserved of me,  
When we arrived where all with one accord  
The spirits shouted, "Here is what ye ask."

<sup>1</sup> Three hours twenty minutes; fifteen degrees to an hour.

---

With forked stake of thorn by villager,  
 When the ripe grape imbrovns, than was the path,  
 By which my guide, and I behind him close,  
 Ascended solitary, when that troop  
 Departing left us. On Sanleo's<sup>2</sup> road  
 Who journeys, or to Noli<sup>3</sup> low descends,  
 Or mounts Bismantua's<sup>4</sup> height, must use his feet;  
 But here a man had need to fly, I mean  
 With the swift wing and plumes of high desire,  
 Conducted by his aid, who gave me hope,  
 And with light furnish'd to direct my way.

We through the broken rock ascended, close  
 Pent on each side, while underneath the ground  
 Ask'd help of hands and feet. When we arrived  
 Near on the highest ridge of the steep bank,  
 Where the plain level open'd, I exclaim'd,  
 "O Master! say, which way can we proceed."

He answer'd, "I not no step of thine recede.  
 Behind me gain the mountain, till to us  
 Some practised guide appear." That eminence  
 Was lofty, that no eye might reach its point;  
 And the side proudly rising, more than line  
 From the mid quadrant to the centre drawn.  
 I, wearied, thus began: "Parent beloved!  
 Turn and behold how I remain alone,  
 If thou stay not." "My son!" he straight replied,  
 "Thus far put forth thy strength;" and to a track  
 Pointed, that, on this side projecting, round  
 Circles the hill. His words so spurr'd me on,  
 That I, behind him, clambering forced myself,  
 Till my feet press'd the circuit plain beneath.  
 There both together seated, turn'd we round  
 To eastward, whence was our ascent: and oft  
 Many beside have with delight look'd back.

First on the nether shores I turn'd mine eyes,

<sup>2</sup> "Sanleo." A fortress on the summit of Montefeltro. The situation is described by Troya, "Veltro Allegorico," p. 11. It is a conspicuous object to travellers along

the cornice on the Riviera di Genoa.  
<sup>3</sup> "Noli." In the Genoese territory, between Finale and Savona.  
<sup>4</sup> "Bismantua." A steep mountain in the territory of Reggio.

That from the left it smote us. Soon perceived  
 That poet sage, how at the car of light  
 Amazed<sup>5</sup> I stood, where 'twixt us and the north  
 Its course it enter'd. Whence he thus to me:  
 "Were Leda's offspring<sup>6</sup> now in company  
 Of that broad mirror, that high up and low  
 Imparts his light beneath, thou mightst behold  
 The ruddy Zodiac nearer to the Bears  
 Wheel, if its ancient course it not forsook.  
 How that may be, if thou wouldst think; within  
 Pondering, imagine Sion with this mount  
 Placed on the earth, so that to both be one  
 Horizon, and two hemispheres apart,  
 Where lies the path<sup>7</sup> that Phaëton ill knew  
 To guide his erring chariot: thou wilt see<sup>8</sup>  
 How of necessity by this, on one,  
 He passes, while by that on the other side;  
 If with clear view thine intellect attend."  
 "Of truth, kind teacher!" I exclaim'd, "so clear  
 Aught saw I never, as I now discern,  
 Where seem'd my ken to fail, that the mid orb<sup>9</sup>  
 Of the supernal motion (which in terms  
 Of art is call'd the Equator, and remains  
 Still 'twixt the sun and winter) for the cause  
 Thou hast assign'd, from hence toward the north

<sup>5</sup> "Amazed." He wonders that being turned to the east he should see the sun on his left, since in all the regions on this side of the tropic of Cancer it is seen on the right of one who turns his face toward the east; not recollecting that he was now antipodal to Europe, from whence he had seen the sun taking an opposite course.

<sup>6</sup> "As the constellation of the Gemini is nearer the Bears than Aries is, it is certain that if the sun, instead of being in Aries, had been in Gemini, both the sun and that portion of the Zodiac made 'ruddy' by the sun, would have been seen to 'wheel nearer to the Bears.' By the 'ruddy Zodiac' must necessarily be understood that portion of the Zodiac affected or made red by the sun; for the whole

of the Zodiac never changes, nor appears to change, with respect to the remainder of the heavens."—Lombardi.

<sup>7</sup> "The path." The ecliptic.

<sup>8</sup> "Thou wilt see." "If you consider that this mountain of Purgatory, and that of Sion, are antipodal to each other, you will perceive that the sun must rise on opposite sides of the respective eminences."

<sup>9</sup> "That the mid orb." "That the equator (which is always situated between that part where, when the sun is, he causes summer, and the other where his absence produces winter) recedes from this mountain toward the north, at the time when the Jews inhabiting Mount Sion saw it depart toward the south."—Lombardi.

Were dwellers, saw it towards the warmer part.  
But if it please thee, I would gladly know,  
How far we have to journey: for the hill  
Mounts higher, than this sight of mine can mount."

He thus to me: "Such is this steep ascent,  
That it is ever difficult at first,  
But more a man proceeds, less evil grows.<sup>10</sup>  
When pleasant it shall seem to thee, so much  
That upward going shall be easy to thee  
As in a vessel to go down the tide,  
Then of this path thou wilt have reach'd the end.  
There hope to rest thee from thy toil. No more  
I answer, and thus far from certain know."

As he his words had spoken, near to us  
A voice there sounded: "Yet ye first perchance  
May to repose you by constraint be led."  
At sound thereof each turn'd; and on the left  
A huge stone we beheld, of which nor I  
Nor he before was ware. Thither we drew;  
And there were some, who in the shady place  
Behind the rock were standing, as a man  
Through idleness might stand. Among them one,  
Who seem'd to be much wearied, sat him down,  
And with his arms did fold his knees about,  
Holding his face between them downward bent.

"Sweet Sir!" I cried, "behold that man who shows  
Himself more idle than if laziness  
Were sister to him." Straight he turn'd to us,  
And, o'er the thigh lifting his face, observed,  
Then in these accents spake: "Up then, proceed,  
Thou valiant one." Straight who it was I knew;  
Nor could the pain I felt (for want of breath  
Still somewhat urged me) hinder my approach.  
And when I came to him, he scarce his head  
Uplifted, saying, "Well hast thou discern'd,  
How from the left the sun his chariot leads?"

His lazy acts and broken words my lips  
To laughter somewhat moved; when I began:

<sup>10</sup> Because in ascending he gets rid of the weight of his sins.

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"Belacqua," now for thee I grieve no more.  
 But tell, why thou art seated upright there.  
 Waitest thou escort to conduct thee hence?  
 Or blame I only thine accustom'd ways?"  
 Then he: "My brother! of what use to mount,  
 When, to my suffering, would not let me pass  
 The bird of God, who at the portal sits?  
 Behoves so long that Heaven first bear me round  
 Without its limits, as in life it bore;  
 Because I, to the end, repentant sighs  
 Delay'd; if prayer do not aid me first,  
 That riseth up from heart which lives in grace.  
 What other kind avails, not heard in Heaven?"  
 Before me now the poet, up the mount  
 Ascending, cried: "Haste thce: for see the sun  
 Has touch'd the point meridian; and the night  
 Now covers with her foot Marocco's shore."

## CANTO V

ARGUMENT.—They meet with others, who had deferred their repentance till overtaken by a violent death, when sufficient space being allowed them, they were then saved; and among these, Giacopo del Cassero, Buonconte da Montefeltro, and Pia, a lady of Siena.

NOW had I left those spirits, and pursued  
 The steps of my conductor; when behind,  
 Pointing the finger at me, one exclaim'd:  
 "See, how it seems as if the light not shone  
 From the left hand<sup>1</sup> of him beneath,<sup>2</sup> and he,  
 As living, seems to be led on." Mine eyes,  
 I at that sound reverting, saw them gaze,  
 Through wonder, first at me; and then at me  
 And the light broken underneath, by turns.  
 "Why are thy thoughts thus riveted," my guide  
 Exclaim'd, "that thou hast slack'd thy pace? or how

<sup>1</sup> In the margin of the Monte Casino MS. there is found this brief notice: "This Belacqua was an excellent master of the harp and lute, but very negligent in his affairs both spiritual and temporal."

<sup>2</sup> The sun was, therefore, on the

right of our travellers. For, as before, when seated and looking to the east whence they had ascended, the sun was on their left: so now that they are again going forward, it must be on the opposite side of them.

<sup>3</sup> Of Dante, following Virgil.

<sup>1</sup> Rano, who having spoken in or Rizzo da Este, Marquis of Ferrara, was by his orders put to death. Giacopo was overtaken by the assassins at Oriaco, near the Brenta, whence, if

<sup>2</sup> Supposed to be the seat of life.  
<sup>3</sup> Padua, said to be founded by Antenor. This implies a reflection on the Paduans. See "Hell," xxxii. 89.

Come after me, and to their babblings leave  
 The crowd. Be as a tower, that, firmly set,  
 Shakes not its top for any blast that blows.  
 He, in whose bosom thought on thought shoots out,  
 Still of his aim is wide in that the one

That takes thee o'er the mountain, be fulfill'd,  
 As thou shalt graciously give aid to mine.  
 Of Montefeltro I;<sup>8</sup> Buonconte I:  
 Giovanna<sup>9</sup> nor none else have care for me;  
 Sorrowing with these I therefore go." I thus:  
 "From Campaldino's field what force or chance  
 Drew thee, that ne'er thy sepulture was known?"  
 "Oh!" answer'd he, "at Casentino's foot  
 A stream there courseth, named Archiano, sprung  
 In Apennine above the hermit's seat.<sup>10</sup>  
 E'en where its name is cancel'd,<sup>11</sup> there came I,  
 Pierced in the throat, fleeing away on foot,  
 And bloodying the plain. Here sight and speech  
 Fail'd me; and, finishing with Mary's name,  
 I fell, and tenantless my flesh remain'd.  
 I will report the truth; which thou again  
 Tell to the living. Me God's angel took,  
 Whilst he of Hell exclaim'd: 'O thou from Heaven!  
 Say wherefore hast thou robb'd me? Thou of him  
 The eternal portion bear'st with thee away,  
 For one poor tear that he deprives me of.  
 But of the other, other rule I make.'  
 "Thou know'st how in the atmosphere collects  
 That vapour dank, returning into water  
 Soon as it mounts where cold condenses it.  
 That evil will,<sup>12</sup> which in his intellect  
 Still follows evil, came; and raised the wind  
 And smoky mist, by virtue of the power  
 Given by his nature. Thence the valley, soon  
 As day was spent, he cover'd o'er with cloud,  
 From Pratomagno to the mountain range;<sup>13</sup>  
 And stretch'd the sky above; so that the air  
 Impregnate changed to water. Fell the rain;

<sup>8</sup> Buonconte, son of Guido da Montefeltro (see also the 27th canto of "Hell"), fell in the battle of Campaldino (1289) fighting on the side of the Aretini. In this engagement our Poet took a distinguished part.

<sup>9</sup> Wife or kinswoman of Buonconte.

<sup>10</sup> The hermitage of Camaldoli.

<sup>11</sup> Between Bibbiena and Poppi, where the Archiano joins the Arno.

<sup>12</sup> The Devil. This notion of the Evil Spirit having power over the elements, appears to have arisen from his being termed the "prince of the air," in the New Testament.

<sup>13</sup> From Pratomagno, now called Prato Vecchio (which divides the Valdarno from Casentino), as far as to the Apennines.



And to the tosses came all that the land  
 Contain'd not; and, as mightiest streams are wont,  
 To the great river, with such headlong sweep,  
 Rush'd, that naught stay'd its course. My stiffen'd frame  
 Laid at his mouth, the fell Archiano found,  
 And dashed it into Arno; from my breast  
 Loosening the cross, that of myself I made  
 When overcome with pain. He hurl'd me on,  
 Along the banks and bottom of his course;  
 Then in his muddy spoils encircling wrapt."

"Ah! when thou to the world shalt be return'd,  
 And rested after thy long road," so spake  
 Next the third spirit; "then remember me.  
 I once was Pia." Sienna gave me life;  
 Maremma took it from me. That he knows,  
 Who me with jewel'd ring had first espoused."

## CANTO VI

ARGUMENT.—Many besides, who are in like case with those spoken of in the last Canto, beseech our Poet to obtain for them the prayers of their friends, when he shall be returned to this world. This moves him to express a doubt to his guide, how the dead can be profited by the prayers of the living; for the solution of which doubt he is referred to Beatrice. Afterward he meets with Sordello the Mantuan, whose affection, shown to Virgil his countryman, leads Dante to break forth into an invective against the unnatural divisions with which Italy, and more especially Florence, was distracted.

**W**HEN from their game of dice men separate,  
 He who hath lost remains in sadness fix'd,  
 Revolving in his mind what luckless throws  
 He cast: but, meanwhile, all the company  
 Go with the other: one before him runs,  
 And one behind his mantle twitches, one  
 Fast by his side bids him remember him.  
 He stops not: and each one, to whom his hand  
 Is stretch'd, well knows he bids him stand aside;

<sup>14</sup> "Pia." She is said to have been a Siennese lady, of the family of Tolommei, secretly made away

with by her husband. Nello della Pictra, of the same city, in Maremma, where he had some possessions.

And thus he from the press defends himself;  
E'en such was I in that close-crowding throng;  
And turning so my face around to all,  
And promising, I 'scaped from it with pains.

Here of Arezzo him<sup>2</sup> I saw, who fell  
By Ghino's cruel arm; and him beside,<sup>3</sup>  
Who in his chase was swallow'd by the stream.  
Here Frederic Novello,<sup>4</sup> with his hand  
Stretch'd forth, entreated; and of Pisa he,<sup>5</sup>  
Who put the good Marzucco to such proof  
Of constancy. Count Orso<sup>6</sup> I beheld;  
And from its frame a soul dismiss'd for spite  
And envy, as it said, but for no crime;  
I speak of Peter de la Brosse:<sup>7</sup> and here,  
While she yet lives, that Lady of Brabant,  
Let her beware; lest for so false a deed  
She herd with worse than these. When I was freed  
From all those spirits, who pray'd for others' prayers  
To hasten on their state of blessedness;  
Straight I began: "O thou, my luminary!  
It seems expressly in thy text denied,  
That Heaven's supreme decree can ever bend

<sup>1</sup> "And thus." It was usual for money to be given to bystanders at play by winners.

<sup>2</sup> Benincasa of Arezzo, eminent for his skill in jurisprudence, who having condemned to death Turrino da Turrina, brother of Ghino di Tacco, for his robberies in Maremma, was murdered by Ghino, in an apartment of his own house, in the presence of many witnesses. Ghino was not only suffered to escape in safety, but obtained so high a reputation by the liberality with which he dispensed the fruits of his plunder, and treated those who fell into his hands with so much courtesy, that he was afterward invited to Rome, and knighted by Boniface VIII.

<sup>3</sup> Cione, or Ciacco de' Tarlati of Arezzo, carried by his horse into the Arno, and there drowned, while in pursuit of enemies.

<sup>4</sup> "Frederic Novello." Son of the Conte Guido da Battifolle, and slain by one of the family of Bostoli.

<sup>5</sup> Farinata de' Scornigiani, of Pisa. His father, Marzucco, who had en-

tered the order of the Frati Minori, so entirely overcame his resentment, that he even kissed the hands of the slayer of his son, and as he was following the funeral, exhorted his kinsmen to reconciliation.

<sup>6</sup> "Count Orso." Son of Napoleone da Cerbaia, slain by Alberto da Mangona, his uncle.

<sup>7</sup> Secretary of Philip III of France. The courtiers envying the high place which he held in the King's favor, prevailed on Mary of Brabant to charge him falsely with an attempt upon her person; for which supposed crime he suffered death. So say the Italian commentators. Hénault represents the matter very differently: "Pierre de la Brosse, formerly barber to St. Louis, afterward the favorite of Philip, fearing the too great attachment of the King for his wife Mary, accuses this princess of having poisoned Louis, eldest son of Philip, by his first marriage. This calumny is discovered by a nun of Nivelles, in Flanders. La Brosse is hanged."

Through greediness of yonder realms detain'd,  
 The garden of the empire to run waste.  
 Come, see the Capulets and Montagues,<sup>13</sup>  
 The Filippeschi and Monaldi,<sup>14</sup> man  
 Who carest for naught! those sunk in grief, and these  
 With dire suspicion rack'd. Come, cruel one!  
 Come, and behold the oppression of the nobles,  
 And mark their injuries; and thou mayst see  
 What safety Santafigiore can supply.<sup>15</sup>  
 Come and behold thy Rome, who calls on thee,  
 Desolate widow, day and night with moans,  
 "My Cæsar, why dost thou desert my side?"  
 Come, and behold what love among thy people:  
 And if no pity touches thee for us,  
 Come, and blush for thine own report. For me,  
 If it be lawful, O Almighty Power!  
 Who wast on earth for our sakes crucified,  
 Are thy just eyes turn'd elsewhere? or is this  
 A preparation, in the wondrous depth  
 Of thy sage counsel made, for some good end,  
 Entirely from our reach of thought cut off?  
 So are the Italian cities all o'erthrong'd  
 With tyrants, and a great Marcellus made  
 Of every petty factious villager.

My Florence! thou mayst well remain unmoved  
 At this digression, which affects not thee:  
 Thanks to thy people, who so wisely speed.  
 Many have justice in their heart, that long  
 Waiteth for counsel to direct the bow,  
 Or ere it dart unto its aim: but thine  
 Have it on their lips' edge Many refuse  
 To bear the common burdens: readier thine  
 Answer uncall'd, and cry, "Behold I stoop!"  
 Make thyself glad, for thou hast reason now,  
 Thou wealthy! thou at peace! thou wisdom-fraught!  
 Facts best will witness if I speak the truth.  
 Athens and Lacedæmon, who of old

many to give much of his thoughts  
 to Italy, "the garden of the empire."  
<sup>13</sup> Two powerful Ghibelline fami-  
 lies of Verona.

<sup>14</sup> Two rival families in Orvieto.  
<sup>15</sup> A place between Pisa and Siena.

Made little progress in improving life  
Toward thee, who usest such nice subtlety,  
That to the middle of November scarce  
Reaches the thread thou in October weavest.  
How many times within thy memory,  
Customs, and laws, and coins, and offices  
Have been by thee renew'd, and people changed.  
If thou remember'st well and canst see clear,  
Thou wilt perceive thyself like a sick wretch,  
Who finds no rest upon her down, but oft  
Shifting her side, short respite seeks from pain.

## CANTO VII

ARGUMENT.—The approach of night hindering further ascent, Sordello conducts our Poet apart to an eminence, from whence they behold a pleasant recess, in form of a flowery valley, scooped out of the mountain; where are many famous spirits, and among them the Emperor Rodolph, Ottocar, King of Bohemia, Philip III of France, Henry of Navarre, Peter III of Arragon, Charles I of Naples, Henry III of England, and William, Marquis of Montferrat.

AFTER their courteous greetings joyfully  
Seven times exchanged, Sordello backward drew  
Exclaiming, "Who are ye?"—"Before this mount  
By spirits worthy of ascent to God  
Was sought, my bones had by Octavius' care  
Been buried. I am Virgil; for no sin  
Deprived of Heaven, except for lack of faith."  
So answer'd him in few my gentle guide.  
As one, who aught before him suddenly  
Beholding, whence his wonder riseth, cries,  
"It is, yet is not," wavering in belief;  
Such he appear'd; then downward bent his eyes,  
And, drawing near with reverential step.  
Caught him, where one of mean estate might clasp  
His lord. "Glory of Latium!" he exclaim'd,  
"In whom our tongue its utmost power display'd;  
Boast of my honor'd birth-place! what desert  
Of mine, what favour, rather, undeserved,

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Am worthy, say if from below thou comest,  
And from what cloister's pale."—"Through every  
orb

Of that sad region," he replied, "thus far  
Am I arrived, by heavenly influence led:  
And with such aid I come. Not for my doing,  
But for not doing, have I lost the sight  
Of that high Sun, whom thou desirest, and who  
By me too late was known. There is a place<sup>1</sup>  
There underneath, not made by torments sad,  
But by dun shades alone; where mourning's voice  
Sounds not of anguish sharp, but breathes in sighs.  
There I with little innocents abide,  
Who by death's fangs were bitten, ere exempt  
From human taint. There I with those abide,  
Who the three holy virtues<sup>2</sup> put not on,  
But understood the rest,<sup>3</sup> and without blame  
Follow'd them all. But, if thou know'st, and canst,  
Direct us how we soonest may arrive,  
Where Purgatory its true beginning takes."

He answer'd thus: "We have no certain place  
Assign'd us: upward I may go, or round.  
Far as I can, I join thee for thy guide.  
But thou beholdest now how day declines;  
And upward to proceed by night, our power  
Excels: therefore it may be well to choose  
A place of pleasant sojourn. To the right  
Some spirits sit apart retired. If thou  
Consentest, I to these will lead thy steps:  
And thou wilt know them, not without delight."  
"How chances this?" was answer'd: "whoso wish'd  
To ascend by night, would he be thence debarr'd  
By other, or through his own weakness fail?"

The good Sordello then, along the ground  
Trailing his finger, spoke: "Only this line  
Thou shalt not overpass, soon as the sun  
Hath disappear'd; not that aught else impedes

<sup>1</sup> Limbo. See "Hell," Canto iv. 24.  
<sup>2</sup> Faith, Hope, and Charity.

<sup>3</sup> "The rest." Prudence, Justice,  
Fortitude, and Temperance.

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These, with the want of power, perplex the will.  
With them thou haply mightst return beneath,  
Or to and fro around the mountain's side  
Wander, while day is in the horizon shut."

My master straight, as wondering at his speech,  
Exclaim'd: "Then lead us quickly, where thou sayst  
That, while we stay, we may enjoy delight."

A little space we were removed from thence,  
When I perceived the mountain hollow'd out,  
Even as large valleys hollow'd out on earth.

"That way," the escorting spirit cried, "we go,  
Where in a bosom the high bank recedes:  
And thou await renewal of the day."

Betwixt the steep and plain, a crooked path  
Led us traverse into the ridge's side,  
Where more than half the sloping edge expires.  
Rexfulgent gold, and silver thrice refined,  
And scarlet grain and ceruse, Indian wood  
Of lucid dye serene, fresh emeralds  
But newly broken, by the herbs and flowers  
Placed in that fair recess, in color all  
Had been surpass'd, as great surpasses less.  
Nor nature only there lavish'd her hues,  
But of the sweetness of a thousand smells  
A rare and undistinguish'd fragrance made.

"Salve Regina,"<sup>4</sup> on the grass and flowers,  
Here chanting, I beheld those spirits sit,  
Who not beyond the valley could be seen.

"Before the westering sun sink to his bed,"  
Began the Mantuan, who our steps had turn'd,  
"Mid those, desire not that I lead ye on.

For from this eminence ye shall discern  
Better the acts and visages of all,  
Than, in the nether vale, among them mix'd.  
He, who sits high above the rest, and seems  
To have neglected that he should have done,  
And to the others' song moves not his lip,  
The Emperor Rodolph call, who might have heal'd

<sup>4</sup> "Salve Regina." The beginning of a prayer to the Virgin.

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So that by others she revives but slowly.  
 He, who with kindly visage comforts him,  
 Sway'd in that country,<sup>5</sup> where the water springs,  
 That Moldaw's river to the Elbe, and Elbe  
 Rolls to the ocean: Ottocar<sup>6</sup> his name:  
 Who in his swaddling-clothes was of more worth  
 Than Wenceslaus his son, a bearded man,  
 Pamper'd with rank luxuriousness and ease.  
 And that one with the nose deprest,<sup>7</sup> who close  
 In counsel seems with him of gentle look,<sup>8</sup>  
 Flying expired, withering the lily's flower.  
 Look there, how he doth knock against his breast.  
 The other ye behold, who for his cheek  
 Makes of one hand a couch, with frequent sighs.  
 They are the father and the father-in-law  
 Of Gallia's bane:<sup>9</sup> his vicious life they know  
 And foul; thence comes the grief that rends them thus.  
 "He, so robust of limb,<sup>10</sup> who measure keeps  
 In song with him of feature prominent,<sup>11</sup>  
 With every virtue bore his girdle braced.

<sup>5</sup> "That country." Bohemia.

<sup>6</sup> "Ottocar." King of Bohemia, who was killed in the battle of Marchfeld, fought with Rodolph, August 26, 1278. Wenceslaus II, his son, who succeeded him in the Kingdom of Bohemia, died in 1305. The latter is again taxed with luxury in the "Paradise," xix. 123.

<sup>7</sup> "That one with the nose deprest." Philip III, of France, father of Philip IV. He died in 1285, at Perpignan, in his retreat from Arragon.

<sup>8</sup> "Him of gentle look." Henry of Navarre, father of Jane married to Philip IV, of France, whom Dante calls "mal di Francia."—"Gallia's bane."

<sup>9</sup> "Gallia's bane." G. Villani, lib. vii. cap. cxlvi. speaks with equal resentment of Philip IV. "In 1291, on the night of the calends of May, Philip le Bel, King of France, by advice of Biccio and Musciatto Franzesi, ordered all the Italians, who were in his country and realm, to be seized, under pretence of seizing the money-lenders, but thus he caused the good merchants also to

be seized and ransomed; for which he was much blamed and held in great abhorrence. And from thenceforth the realm of France fell evermore into degradation and decline. And it is observable that between the taking of Acre and this seizure in France, the merchants of Florence received great damage and ruin of their property."

<sup>10</sup> "He, so robust of limb." Peter III, called the Great, King of Arragon, who died in 1285, leaving four sons, Alonzo, James, Frederick, and Peter. The two former succeeded him in the Kingdom of Arragon, and Frederick in that of Sicily.

<sup>11</sup> "Him of feature prominent." "Dal maschio naso"—"with the masculine nose." Charles I, King of Naples, Count of Anjou, and brother of St. Louis. He died in 1284. The annalist of Florence remarks that "there had been no sovereign of the house of France, since the time of Charlemagne, by whom Charles was surpassed either in military renown and prowess, or in the loftiness of his understanding."

King after him had lived, his virtue then  
 From vessel to like vessel had been pour'd;  
 Which may not of the other heirs be said.  
 By James and Frederick his realms are held;  
 Neither the better heritage obtains.  
 Rarely into the branches of the tree  
 Doth human worth mount up: and so ordains  
 He who bestows it, that as His free gift  
 It may be call'd. To Charles<sup>12</sup> my words apply  
 No less than to his brother in the song;  
 Which Pouille and Provence now with grief confess.  
 So much that plant degenerates from its seed,  
 As, more than Beatrix and Margaret,  
 Costanza<sup>14</sup> still boasts of her valorous spouse.

"Behold the King of simple life and plain,  
 Harry of England,<sup>15</sup> sitting there alone:  
 He through his branches better issue<sup>16</sup> spreads.

"That one, who, on the ground, beneath the rest,  
 Sits lowest, yet his gaze directs aloft,  
 Is William, that brave Marquis,<sup>17</sup> for whose cause,  
 The deed of Alexandria and his war  
 Makes Montferrat and Canavese weep."

<sup>12</sup> "That stripling." Either (as the old commentators suppose) Alonzo III, King of Arragon, the eldest son of Peter III, who died in 1291, at the age of 27; or, according to Venturi, Peter, the youngest son. The former was a young prince of virtue sufficient to have justified the eulogium and the hopes of Dante.

<sup>13</sup> "To Charles." "Al Nausto"—Charles II, King of Naples, is no less inferior to his father, Charles I, than James and Frederick to theirs, Peter III.

<sup>14</sup> "Costanza," Widow of Peter III. She has been already mentioned in the third Canto, v. 112. By Beatrix and Margaret are probably meant two of the daughters of Raymond Berenger, Count of Provence; the latter married to St. Louis of France, the former to his brother Charles of Anjou, King of Naples. See "Paradise," Canto vi. 135. Dante therefore considers Pe-

ter as the most illustrious of the three monarchs.

<sup>15</sup> "Harry of England." Henry III. The contemporary annalist speaks of this king in similar terms. G. Villani, lib. v. cap. iv. "From Richard was born Henry, who reigned after him, who was a plain man of good faith, but of little courage."

<sup>16</sup> "Better issue." Edward I, of whose glory our Poet was perhaps a witness, in his visit to England. "From the said Henry was born the good King Edward, who reigns in our times, who has done great things, whereof we shall make mention in due place."—G. Villani, *ibid.*

<sup>17</sup> "William, that brave Marquis." William, Marquis of Montferrat, was treacherously seized by his own subjects, at Alessandria in Lombardy, A. D. 1290, and ended his life in prison. A war ensued between the people of Alessandria and those of Montferrat and the Canavese, now part of Piedmont.



ARGUMENT.—Two Angels, with flaming swords broken at the points, descend to keep watch over the valley, into which Virgil and Dante entering by desire of Sordello, our Poet meets with joy the spirit of Nino, the judge of Gallura, one who was well known to him. Meantime three exceedingly bright stars appear near the pole, and a serpent creeps subtly into the valley, but flees at hearing the approach of those angelic guards. Lastly, Conrad Malaspina predicts to our Poet his future banishment.

NOW was the hour that wakens fond desire  
 In men at sea, and melts their thoughtful heart  
 Who in the morn have bid sweet friends farewell,  
 And pilgrim newly on his road with love  
 Thrills, if he hear the vesper bell from far,  
 That seems to mourn for the expiring day:  
 When I, no longer taking heed to hear,  
 Began, with wonder, from those spirits to mark  
 One risen from its seat, which with its hand  
 Audience implored. Both palms it join'd and raised,  
 Fixing its stedfast gaze toward the east,  
 As telling God, "I care for naught beside."  
 "Te Lucis Ante,"<sup>1</sup> so devoutly then  
 Came from its lip, and in so soft a strain,  
 That all my sense in ravishment was lost.  
 And the rest after, softly and devout,  
 Follow'd through all the hymn, with upward gaze  
 Directed to the bright supernal wheels.

Here, reader! for the truth make thine eyes keen:  
 For of so subtle texture is this veil,  
 That thou with ease mayst pass it through unmark'd.

I saw that gentle band silently next  
 Look up, as if in expectation held,  
 Pale and in lowly guise; and, from on high,  
 I saw, forth issuing descend beneath,  
 Two Angels, with two flame-illumined swords,  
 Broken and mutilated of their points.  
 Green as the tender leaves but newly born,

<sup>1</sup> "*Te lucis ante terminum*," the first verse of the hymn in the last part of the sacred office, termed "compli."

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Beaten, they drew behind them, fann'd in air.  
A little over us one took his stand;  
The other lighted on the opposing hill;  
So that the troop were in the midst contain'd.

Well I descried the whiteness on their heads;  
But in their visages the dazzled eye  
Was lost, as faculty that by too much  
Is overpower'd. "From Mary's bosom both  
Are come," exclaim'd Sordello, "as a guard  
Over the vale, 'gainst him, who hither tends,  
The serpent." Whence, not knowing by which path  
He came, I turn'd me round; and closely press'd,  
All frozen, to my leader's trusted side.

Sordello paused not: "To the valley now  
(For it is time) let us descend; and hold  
Converse with those great shadows: haply much  
Their sight may please ye." Only three steps  
down

Me thinks I measured, ere I was beneath,  
And noted one who look'd as with desire  
To know me. Time was now that air grew dim;  
Yet not so dim, that, 'twixt his eyes and mine,  
It clear'd not up what was conceal'd before.  
Mutually toward each other we advanced.  
Nino, thou courteous judge!<sup>2</sup> what joy I felt,  
When I perceived thou wert not with the bad.

No salutation kind on either part  
Was left unsaid. He then inquired: "How long,  
Since thou arriv'd'st at the mountain's foot,  
Over the distant waves?"—"Oh!" answer'd I,  
"Through the sad seats of woe this morn I came;  
And still in my first life, thus journeying on,  
The other strive to gain." Soon as they heard  
My words, he and Sordello backward drew,  
As suddenly amazed. To Virgil one,  
The other to a spirit turn'd, who near  
Was seated, crying: "Conrad!"<sup>3</sup> up with speed:

---

<sup>2</sup> Nino di Gallura de' Visconti, nephew to Count Ugolino de' Gherardeschi, and betrayed by him.

<sup>3</sup> Father to Marcello Malaspina.

Then turning round to me: "By that rare mark  
 Of honour, which thou owest to Him, who hides  
 So deeply His first cause it hath no ford;  
 When thou shalt be beyond the vast of waves,  
 Tell my Giovanna,<sup>4</sup> that for me she call  
 There, where reply to innocence is made.  
 Her mother,<sup>5</sup> I believe, loves me no more;  
 Since she has changed the white and wimpled folds,<sup>6</sup>  
 Which she is doom'd once more with grief to wish.  
 By her it easily may be perceived,  
 How long in woman lasts the flame of love,  
 If sight and touch do not relume it oft.  
 For her so fair a burial will not make  
 The viper,<sup>7</sup> which calls Milan to the field,  
 As had been made by shrill Gallura's bird."<sup>8</sup>

He spoke, and in his visage took the stamp  
 Of that right zeal, which with due temperature  
 Glows in the bosom. My insatiate eyes  
 Meanwhile to Heaven had travel'd, even there  
 Where the bright stars are slowest, as a wheel  
 Nearest the axle; when my guide inquired:  
 "What there aloft, my son, has caught thy gaze?"

I answer'd: "The three torches,<sup>9</sup> with which here  
 The pole is all on fire." He then to me:  
 "The four resplendent stars, thou saw'st this morn,  
 Are there beneath; and these, risen in their stead."

While yet he spoke, Sordello to himself  
 Drew him, and cried: "Lo there our enemy!"  
 And with his hand pointed that way to look.

Along the side, where barrier none arose  
 Around the little vale, a serpent lay,

<sup>4</sup> The daughter of Nino, and wife  
 of Riccardo da Camino, of Trevigi.

<sup>5</sup> "Her mother." Beatrice, Mar-  
 chioness of Este, wife of Nino, and  
 after his death married to Galeazzo  
 de' Visconti of Milan.

<sup>6</sup> The weeds of widowhood.

<sup>7</sup> The arms of Galeazzo and the  
 ensign of the Milanese.

<sup>8</sup> The cock was the ensign of Gal-  
 lura, Nino's province in Sardinia. A

certain shame appears to have been  
 attached to a second marriage.

<sup>9</sup> The three evangelical virtues,  
 Faith, Hope, and Charity, are sup-  
 posed to rise in the evening, to de-  
 note their belonging to the contem-  
 plative; as the four others are made  
 to rise in the morning to signify  
 their belonging to the active life:  
 or perhaps it may mark the succe-  
 sion, in order of time, of the Gospel  
 to the heathen system of morality.

Such naptly as gave Eve the bitter food,  
Between the grass and flowers, the evil snake  
Came on, reverting oft his lifted head;  
And, as a beast that smooths its polish'd coat,  
Licking his back. I saw not, nor can tell,  
How those celestial falcons from their seat  
Moved, but in motion each one well descried.  
Hearing the air cut by their verdant plumes,  
The serpent fled; and, to their stations, back  
The Angels up return'd with equal flight.

The spirit, (who to Nino, when he call'd,  
Had come,) from viewing me with fixed ken,  
Through all that conflict, loosen'd not his sight.

"So may the lamp, which leads thee up on high,  
Find, in thy free resolve, of wax so much,  
As may suffice thee to the enamel'd height,"  
It thus began: "If any certain news  
Of Valdimagra and the neighbour part  
Thou know'st, tell me, who once was mighty there.  
They call'd me Conrad Malaspina; not  
That old one, but from him I sprang. The love  
I bore my people is now here refined."

"In your domains," I answer'd, "ne'er was I.  
But, through all Europe, where do those men dwell,  
To whom their glory is not manifest?  
The fame, that honours your illustrious house,  
Proclaims the nobles, and proclaims the land;  
So that he knows it, who was never there.  
I swear to you, so may my upward route  
Prosper, your honoured nation not impairs  
The value of her coffer and her sword.  
Nature and use give her such privilege,  
That while the world is twisted from his course  
By a bad head, she only walks aright,  
And has the evil way in scorn." He then:  
"Now pass thee on: seven times the tired sun<sup>10</sup>

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<sup>10</sup> "The sun shall not enter into the constellation of Aries seven times more, before thou shalt have still better cause for the good opinion thou expressest of Valdimagra,

in the kind reception thou shalt there meet with." Dante was hospitably received by the Marchese Marcello, or Morello Malaspina, during his banishment, A. D. 1307.

Such was the change in me: and as my guide  
Beheld me fearless, up along the cliff  
He moved, and I behind him, toward the height.

Reader! thou markest how my theme doth rise;  
Nor wonder therefore, if more artfully  
I prop the structure. Nearer now we drew,  
Arrived whence, in that part, where first a breach  
As of a wall appear'd, I could descry  
A portal, and three steps beneath, that led  
For inlet there, of different colour each;  
And one who watch'd, but spake not yet a word.  
As more and more mine eye did stretch its view,  
I mark'd him seated on the highest step,  
In visage such, as past my power to bear.  
Grasp'd in his hand, a naked sword glanced back  
The rays so toward me, that I oft in vain  
My sight directed. "Speak, from whence ye stand;"  
He cried: "What would ye? Where is your escort?  
Take heed your coming upward harm ye not."

"A heavenly dame, not skilless of these things,"  
Replied the instructor, "told us, even now,  
'Pass that way: here the gate is.'—"And may she,  
Befriending, prosper your ascent," resumed  
The courteous keeper of the gate: "Come then  
Before our steps." We straightway thither came.

The lowest stair<sup>5</sup> was marble white, so smooth  
And polish'd, that therein my mirror'd form  
Distinct I saw. The next of hue more dark  
Than sablest grain, a rough and singed block,  
Crack'd lengthwise and across. The third, that lay  
Massy above, seem'd porphyry, that flamed  
Red as the life-blood spouting from a vein.  
On this God's angel either foot sustain'd,  
Upon the threshold seated, which appear'd  
A rock of diamond. Up the trinal steps  
My leader cheerly drew me. "Ask," said he,  
"With humble heart, that he unbar the bolt."

<sup>5</sup> The white step suggests the conscience of the penitent reflecting his offenses; the burnt and cracked one, his contrition on their account; the

porphyry, the fervor with which he resolves on the future pursuit of piety and virtue.

Piously at his holy feet devolved  
 I cast me, praying him for pity's sake  
 That he would open to me; but first fell  
 Thrice on my bosom prostrate. Seven times<sup>6</sup>  
 The letter, that denotes the inward stain,  
 He, on my forehead, with the blunted point  
 Of his drawn sword, inscribed. And "Look," he cried,  
 "When enter'd, that thou wash these scars away."

Ashes, or earth ta'en dry out of the ground,  
 Were of one colour with the robe he wore.  
 From underneath that vestment forth he drew  
 Two keys,<sup>7</sup> of metal twain: the one was gold,  
 Its fellow silver. With the pallid first,  
 And next the burnish'd, he so ply'd the gate,  
 As to content me well. "Whenever one  
 Faileth of these, that in the key-hole straight  
 It turn not, to this alley then expect  
 Access in vain." Such were the words he spake.  
 "One is more precious:<sup>8</sup> but the other needs  
 Skill and sagacity, large share of each,  
 Ere its good task to disengage the knot  
 Be worthily perform'd. From Peter these  
 I hold, of him instructed that I err  
 Rather in opening, than in keeping fast;  
 So but the suppliant at my feet implore."

Then of that hallow'd gate he thrust the door,  
 Exclaiming, "Enter, but this warning hear:  
 He forth again departs who looks behind."

As in the hinges of that sacred ward  
 The swivels turn'd, sonorous metal strong,  
 Harsh was the grating; nor so surlily  
 Roar'd the Tarpeian, when by force bereft  
 Of good Metellus, thenceforth from his loss

<sup>6</sup> "Seven times." Seven P's, to denote the seven sins (Peccata) of which he was to be cleansed in his passage through Purgatory.

<sup>7</sup> "Two keys." Lombardi remarks that painters have usually drawn St. Peter with two keys, the one of gold and the other of silver; but that Niccolò Alemanni, in his "Dissertation de Parietinis Latera-

nensibus," produces instances of his being represented with one key, and with three. We have here, however, not St. Peter, but an angel deputed by him.

<sup>8</sup> The golden key denotes the divine authority by which the priest absolves the sinners; the silver, the learning and judgment requisite for the due discharge of that office.

Listening the thunder that first issued forth;  
 And "We praise thee, O God," methought I heard,  
 In accents blended with sweet melody.  
 The strains came o'er mine ear, e'en as the sound  
 Of choral voices, that in solemn chant  
 With organ<sup>o</sup> mingle, and now high and clear  
 Come swelling, now float indistinct away.

## CANTO X

ARGUMENT.—Being admitted at the gate of Purgatory, our Poets ascend a winding path up the rock, till they reach an open and level space that extends each way round the mountain. On the side that rises, and which is of white marble, are seen artfully engraven many stories of humility, which whilst they are contemplating, there approach the souls of those who expiate the sin of pride, and who are bent down beneath the weight of heavy stones.

WHEN we had passed the threshold of the gate,  
 (Which the soul's ill affection doth disuse,  
 Making the crooked seem the straighter path,)  
 I heard its closing sound. Had mine eyes turn'd,  
 For that offence what plea might have avail'd?  
 We mounted up the riven rock, that wound  
 On either side alternate, as the wave  
 Flies and advances. "Here some little art  
 Behoves us," said my leader, "that our steps  
 Observe the varying flexure of the path."  
 Thus we so slowly sped, that with cleft orb  
 The moon once more o'erhangs her watery couch,  
 Ere we that strait have threaded. But when free,  
 We came, and open, where the mount above  
 One solid mass retires; I spent with toil,  
 And both uncertain of the way, we stood,  
 Upon a plain more lonesome than the roads  
 That traverse desert wilds. From whence the brink  
 Borders upon vacuity, to foot

<sup>o</sup> "Organ." Organs were used in Italy as early as in the sixth century. If I remember rightly there

is a passage in the Emperor Julian's writings, which shows that the organ was not unknown in his time.

Had measured thrice the stature of a man:  
And, distant as mine eye could wing its flight,  
To leftward now and now to right despatch'd,  
That cornice equal in extent appear'd.

Not yet our feet had on that summit moved,  
When I discover'd that the bank, around,  
Whose proud uprising all ascent denied,  
Was marble white; and so exactly wrought  
With quaintest sculpture, that not there alone  
Had Polycletus, but e'en nature's self  
Been shamed. The Angel (who came down to earth  
With tidings of the peace so many years  
Wept for in vain, that oped the heavenly gates  
From their long interdict) before us seem'd,  
In a sweet act, so sculptured to the life.  
He look'd no silent image. One had sworn  
He had said "Hail!" for she was imaged there,  
By whom the key did open to God's love;  
And in her act as sensibly imprest  
That word, "Behold the handmaid of the Lord,"  
As figure seal'd on wax. "Fix not thy mind  
On one place only," said the guide beloved,  
Who had me near him on that part where lies  
The heart of man. My sight forthwith I turn'd,  
And mark'd, behind the Virgin Mother's form,  
Upon that side where he that moved me stood,  
Another story graven on the rock.

I past athwart the bard, and drew me near,  
That it might stand more aptly for my view.  
There, in the self-same marble, were engraved  
The cart and kine, drawing the sacred ark,  
That from unbidden office awes mankind.  
Before it came much people; and the whole  
Parted in seven quires. One sense cried "Nay,"  
Another, "Yes, they sing." Like doubt arose  
Betwixt the eye and smell, from the curl'd fume  
Of incense breathing up the well-wrought toil.  
Preceding the blest vessel, onward came  
With light dance leaping, girt in humble guise,

---



Less, and yet more, than kingly. Opposite,  
At a great palace, from the lattice forth  
Look'd Michol, like a lady full of scorn  
And sorrow. To behold the tablet next,  
Which, at the back of Michol, whitely shone,  
I moved me. There, was storied on the rock  
The exalted glory of the Roman prince,  
Whose mighty worth moved Gregory<sup>1</sup> to earn  
His mighty conquest, Trajan the Emperor.  
A widow at his bridle stood, attired  
In tears and mourning. Round about them troop'd  
Full throng of knights; and overhead in gold  
The eagles floated, struggling with the wind.  
The wretch appear'd amid all these to say:  
"Grant vengeance, Sire! for, woe beshrew this  
heart,

My son is murder'd." He replying seem'd:  
"Wait now till I return." And she, as one  
Made hasty by her grief: "O Sire! if thou  
Dost not return?"—"Where I am, who then is,  
May right thee."—"What to thee is other's good,  
If thou neglect thy own?"—"Now comfort thee;"  
At length he answers. "It beseemeth well  
My duty be perform'd, ere I move hence:  
So justice wills; and pity bids me stay."

He, whose ken nothing new surveys, produced  
That visible speaking, new to us and strange,  
The like not found on earth. Fondly I gazed  
Upon those patterns of meek humbleness,  
Shapes yet more precious for their artist's sake;  
When "Lo!" the poet whisper'd, "where this way  
(But slack their pace) a multitude advance.  
These to the lofty steps shall guide us on."

Mine eyes, though bent on view of novel sights,  
Their loved allurement, were not slow to turn.

Reader! I would not that amazed thou miss  
Of thy good purpose, hearing how just God

<sup>1</sup> "Gregory." St. Gregory's prayers are said to have delivered Trajan from hell. See "Paradise," Canto xx. 40.

The form of suffering. Think on what succeeds:  
Think that, at worst, beyond the mighty doom  
It cannot pass. "Instructor!" I began,  
"What I see hither tending, bears no trace  
Of human semblance, nor of aught beside  
That my foil'd sight can guess." He answering thus:  
"So curb'd to earth, beneath their heavy terms  
Of torment stoop they, that mine eye at first  
Struggled as thine. But look intently thither;  
And disentangle with thy laboring view,  
What, underneath those stones, approacheth: now,  
E'en now, mayst thou discern the pangs of each."

Christians and proud! O poor and wretched ones!  
That, feeble in the mind's eye, lean your trust  
Upon unstaïd perverseness: know ye not  
That we are worms, yet made at last to form  
The winged insect,<sup>2</sup> imp'd with angel plumes,  
That to Heaven's justice unobstructed soars?  
Why buoy ye up aloft your unfledged souls?  
Abortive then and shapeless ye remain,  
Like the untimely embryo of a worm.

As, to support incumbent floor or roof,  
For corbel, is a figure sometimes seen,  
That crumples up its knees unto its breast;  
With the feign'd posture, stirring ruth unfeign'd  
In the beholder's fancy; so I saw  
These fashion'd, when I noted well their guise.

Each, as his back was laden, came indeed  
Or more or less contracted; and it seem'd  
As he, who show'd most patience in his look,  
Wailing exclaim'd: "I can endure no more."

<sup>2</sup> "The winged insect." The butterfly was an ancient and well-known symbol of the human soul.

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ARGUMENT.—After a prayer uttered by the spirits, who were spoken of in the last Canto, Virgil inquires the way upward, and is answered by one, who declares himself to have been Omberto, son of the Count of Santafiore. Next our Poet distinguishes Oderigi, the illuminator, who discourses on the vanity of worldly fame, and points out to him the soul of Provenzano Salvani.

“**O** THOU Almighty Father! who dost make  
 The heavens Thy dwelling, not in bounds confined,  
 But that, with love intenser, there Thou view'st  
 Thy primal effluence; hallow'd be Thy name:  
 Join, each created being, to extol  
 Thy might; for worthy humblest thanks and praise  
 Is Thy blest Spirit. May Thy kingdom's peace  
 Come unto us; for we, unless it come,  
 With all our striving, thither tend in vain.  
 As, of their will, the Angels unto Thee  
 Tender meet sacrifice, circling Thy throne  
 With loud hosannas; so of theirs be done  
 By saintly men on earth. Grant us, this day,  
 Our daily manna, without which he roams  
 Through this rough desert retrograde, who most  
 Toils to advance his steps. As we to each  
 Pardon the evil done us, pardon Thou  
 Benign, and of our merit take no count.  
 'Gainst the old adversary, prove Thou not  
 Our virtue, easily subdued; but free  
 From his incitements, and defeat his wiles.  
 This last petition, dearest Lord! is made  
 Not for ourselves; since that were needless now;  
 But for their sakes who after us remain.”

Thus for themselves and us good speed imploring,  
 Those spirits went beneath a weight like that  
 We sometimes feel in dreams; all, sore beset,  
 But with unequal anguish; wearied all;  
 Round the first circuit; purging as they go  
 The world's gross darkness off. In our behoof  
 If their vows still be offer'd, what can here  
 For them be vow'd and done by such, whose wills

---

That we should help them wash away the stains  
They carried hence: that so, made pure and light,  
They may spring upward to the starry spheres.

"Ah! so may mercy-temper'd justice rid  
Your burdens speedily; that ye have power  
To stretch your wing, which e'en to your desire  
Shall lift you; as ye show us on which hand  
Toward the ladder leads the shortest way.  
And if there be more passages than one,  
Instruct us of that easiest to ascend:  
For this man, who comes with me, and bears yet  
The charge of fleshly raiment Adam left him,  
Despite his better will, but slowly mounts."  
From whom the answer came unto these words,  
Which my guide spake, appear'd not; but 'twas said:  
"Along the bank to rightward come with us;  
And ye shall find a pass that mocks not toil  
Of living man to climb: and were it not  
That I am hinder'd by the rock, wherewith  
This arrogant neck is tamed, whence needs I stoop  
My visage to the ground; him, who yet lives,  
Whose name thou speak'st not, him I fain would view;  
To mark if e'er I knew him, and to crave  
His pity for the fardel that I bear.  
I was of Latium;<sup>1</sup> of a Tuscan born,  
A mighty one: Aldobrandesco's name  
My sire's, I know not if ye e'er have heard.  
My old blood and forefathers' gallant deeds  
Made me so haughty, that I clean forgot  
The common mother; and to such excess  
Wax'd in my scorn of all men, that I fell,  
Fell therefore; by what fate, Siena's sons,  
Each child in Campagnatico, can tell.  
I am Omberto: not me, only, pride  
Hath injured, but my kindred all involved  
In mischief with her. Here my lot ordains

<sup>1</sup> "I was of Latium." Omberto,  
the son of Guglielmo Aldobrandesco,  
Count of Santafiore, in the territory  
of Sienna. His arrogance provoked

his countrymen to such a pitch of  
fury against him that he was mur-  
dered by them at Campagnatico.

---

God's angry justice, since I did it not  
Amongst the living, here amongst the dead."

Listening I bent my visage down: and one  
(Not he who spake) twisted beneath the weight  
That urged him, saw me, knew me straight, and call'd;  
Holding his eyes with difficulty fix'd  
Intent upon me, stooping as I went  
Companion of their way. "O!" I exclaim'd,  
"Art thou not Oderigi?"<sup>2</sup> art not thou  
Agobbio's glory, glory of that art  
Which they of Paris call the limner's skill?"

"Brother!" said he, "with tints, that gayer smile,  
Bolognian Franco's<sup>3</sup> pencil lines the leaves.  
His all the honour now; my light obscured.  
In truth, I had not been thus courteous to him  
The whilst I lived, through eagerness of zeal  
For that pre-eminence my heart was bent on.  
Here, of such pride, the forfeiture is paid.  
Nor were I even here, if, able still  
To sin, I had not turn'd me unto God.  
O powers of man! how vain your glory, nipt  
E'en in its height of verdure, if an age  
Less bright succeed not. Cimabue thought  
To lord it over painting's field; and now  
The cry is Giotto's,<sup>4</sup> and his name eclipsed.  
Thus hath one Guido from the other<sup>5</sup> snatch'd  
The letter'd prize: and he, perhaps, is born,  
Who shall drive either from their nest. The noise  
Of worldly fame is but a blast of wind,  
That blows from diverse points, and shifts its name,  
Shifting the point it blows from. Shalt thou more  
Live in the mouths of mankind, if thy flesh

<sup>2</sup>The illuminator, or miniature painter, a friend of Giotto and Dante.

<sup>3</sup>Franco of Bologna, who is said to have been a pupil of Oderigi's.

<sup>4</sup>"The cry is Giotto's." In Giotto we have a proof at how early a period the fine arts were encouraged in Italy. His talents were discovered by Cimabue, while he was tending sheep for his father in the

neighborhood of Florence, and he was afterward patronized by Pope Benedict XI and Robert, King of Naples: and enjoyed the society and friendship of Dante, whose likeness he has transmitted to posterity.

<sup>5</sup>Guido Cavalcanti, the friend of our Poet, had eclipsed the literary fame of Guido Guinicelli. See also the twenty-sixth Canto.

Part shiver'd from thee, than it did  
 Before the coral and the pap were left;  
 Or e'er some thousand years have past? and that  
 Is, to eternity compared, a space  
 Briefer than is the twinkling of an eye  
 To the heaven's slowest orb. He there, who treads  
 So leisurely before me, far and wide  
 Through Tuscany resounded once; and now  
 Is in Siena scarce with whispers named: "  
 There was he sovereign, when destruction caught  
 The maddening rage of Florence, in that day  
 Proud as she now is loathsome. Your renown  
 Is as the herb, whose hue doth come and go;  
 And his might withers it, by whom it sprang  
 Crude from the lap of earth." I thus to him:  
 "True are thy sayings: to my heart they breathe  
 The kindly spirit of meekness, and allay  
 What tumours rankle there. But who is he,  
 Of whom thou spakest but now?"—"This," he replied,  
 "Is Provenzano. He is here, because  
 He reach'd, with grasp presumptuous, at the sway  
 Of all Siena. Thus he still hath gone,  
 Thus goeth never-resting, since he died.  
 Such is the acquittance render'd back of him,  
 Who, in the mortal life, too much hath dared."  
 I then: "If soul, that to life's verge delays  
 Repentance, linger in that lower space,  
 Nor hither mount, (unless good prayers befriend,)  
 Or ever time, long as it lived, be past;  
 How chanced admittance was vouchsafed to him?"  
 "When at his glory's topmost height," said he,  
 "Respect of dignity all cast aside,  
 Freely he fix'd him on Siena's plain,  
 A suitor\* to redeem his suffering friend.  
 Who languish'd in the prison-house of Charles;  
 Nor, for his sake, refused through every vein

\* Provenzano Salvani, for the sake  
 of one of his friends who was de-  
 tained in captivity by Charles I of  
 Sicily, personally supplicated the  
 people of Sienna to contribute the

ransom required by the King; and  
 this act of self-abasement atoned for  
 his general ambition. He fell at  
 Vald' Elsa, where the Florentines dis-  
 comited the Siennese in June, 1269.

## CANTO XII

ARGUMENT.—Dante, being desired by Virgil to look down on the ground which they are treading, observes that it is wrought over with imagery exhibiting various instances of pride recorded in history and fable. They leave the first cornice, and are ushered to the next by an angel who points out the way.

WITH equal pace, as oxen in the yoke,  
 I, with that laden spirit, journey'd on,  
 Long as the mild instructor suffer'd me;  
 But, when he bade me quit him, and proceed,  
 (For "Here," said he, "behoves with sail and oars  
 Each man, as best he may, push on his bark;"")  
 Upright, as one disposed for speed, I raised  
 My body, still in thought submissive bow'd.  
 I now my leader's track not loth pursued;  
 And each had shown how light we fared along,  
 When thus he warned me: "Bend thine eyesight down,  
 For thou, to ease the way, shalt find it good  
 To ruminate the bed beneath thy feet."  
 As, in memorial of the buried, drawn  
 Upon earth-level tombs, the sculptured form  
 Of what was once, appears. (at sight whereof  
 Tears often stream forth, by remembrance waked,  
 Whose sacred stings the piteous often feel,  
 So saw I there, but with more curious skill  
 Of portraiture o'erwrought, whate'er of space  
 From forth the mountain stretches. On one part  
 Him I beheld, above all creatures erst  
 Created noblest, lightening fall from Heaven:  
 On the other side, with bolt celestial pierced,  
 Briareus; cumbering earth he lay, through dint  
 Of mortal ice-stroke. The Thymbræan god,<sup>1</sup>

<sup>1</sup> "The Thymbræan god." Apollo.

Arms still, and gazing on the ground  
Strewn o'er the ethereal field. Nimrod I saw:  
At foot of the stupendous work he stood,  
As if bewild'rd, looking on the crowd  
Leagued in his proud attempt on Sennaar's plain.

O Niobe! in what a trance of woe  
Thee I beheld, upon that highway drawn,  
Seven sons on either side thee slain. O Saul!  
How ghastly didst thou look, on thine own sword  
Expiring, in Gilboa, from that hour  
Ne'er visited with rain from heaven, or dew.

O fond Arachne! thee I also saw,  
Half spider now, in anguish, crawling up  
The unfinish'd web thou weaved'st to thy bane.

O Rehoboam! here thy shape doth seem  
Louring no more defiance; but fear-smote,  
With none to chase him, in his chariot whirl'd.

Was shown beside upon the solid floor,  
How dear Alcmæon forced his mother rate  
That ornament, in evil hour received:  
How, in the temple, on Sennacherib fell  
His sons, and how a corpse they left him there.  
Was shown the scath, and cruel mangling made  
By Tomyris on Cyrus, when she cried,  
"Blood thou didst thirst for: take thy fill of blood."  
Was shown how routed in the battle fled  
The Assyrians, Holofernes slain, and e'en  
The relics of the carnage. Troy I mark'd,  
In ashes and in caverns. Oh! how fallen,  
How abject, Ilion, was thy semblance there.

What master of the pencil or the style  
Had traced the shades and lines, that might have made  
The subtlest workman wonder? Dead, the dead;  
The living seem'd alive: with clearer view,  
His eye beheld not, who beheld the truth,  
Than mine what I did tread on, while I went  
Low bending. Now swell out, and with stiff necks  
Pass on, ye sons of Eve! vale not your looks,  
Lest they descry the evil of your path.

---



How much we now had circled of the mount;  
And of his course yet more the sun had spent;  
When he, who with still wakeful caution went,  
Admonish'd: "Raise thou up thy head: for know  
Time is not now for slow suspense. Behold,  
That way, an Angel hasting toward us. Lo,  
When duly the sixth handmaid doth return  
From service on the day. Wear thou, in look  
And gesture, seemly grace of reverent awe;  
That gladly he may forward us aloft.  
Consider that this day ne'er dawns again."

Time's loss he had so often warn'd me 'gainst,  
I could not miss the scope at which he aim'd.

The goodly shape approach'd us, snowy white  
In vesture, and with visage casting streams  
Of tremulous lustre like the matin star.  
His arms he open'd, then his wings; and spake:  
"Onward! the steps, behold, are near; and now  
The ascent is without difficulty gain'd."

A scanty few are they, who, when they hear  
Such tidings, hasten. O, ye race of men!  
Though born to soar, why suffer ye a wind  
So slight to baffle ye? He led us on  
Where the rock parted; here, against my front,  
Did beat his wings; then promised I should fare  
In safety on my way. As to ascend  
That steep, upon whose brow the chapel stands,<sup>2</sup>  
(O'er Rubaconte, looking lordly down  
On the well-guided city,<sup>3</sup>) up the right  
The impetuous rise is broken by the steps  
Carved in that old and simple age, when still  
The registry<sup>4</sup> and label rested safe;  
Thus is the acclivity relieved, which here,

<sup>2</sup> "The chapel stands." The church of San Miniato in Florence, situated on a height that overlooks the Arno, where it is crossed by the bridge Rubaconte, so called from Messer Rubaconte da Mandella, of Milan, chief magistrate of Florence, by whom the bridge was founded in

1237. [The bridge is now generally known as the Ponte alle Grazie.—Ed.]

<sup>3</sup> "The well-guided city." This is said ironically of Florence.

<sup>4</sup> "The registry." In allusion to certain instances of fraud committed in Dante's time with respect to the public accounts and measures.

But, on each hand, the tall cliff presses close.

As, entering, there we turn'd, voices, in strain

Ineffable, sang: "Blessed" are the poor

In spirit." Ah! how far unlike to these

The straits of Hell: here songs to usher us,

There shrieks of woe. We climb the holy stairs:

And lighter to myself by far I seem'd

Than on the plain before; whence thus I spake:

"Say, master, of what heavy thing have I

Been lighten'd; that scarce aught the sense of toil

Affects me journeying?" He in few replied:

"When sin's broad characters," that yet remain

Upon thy temples, though well nigh effaced,

Shall be, as one is, all clean razed out;

Then shall thy feet by heartiness of will

Be so o'ercome, they not alone shall feel

No sense of labor, but delight much more

Shall wait them, urged along their upward way."

Then like to one, upon whose head is placed

Somewhat he deems not of, but from the becks

Of others, as they pass him by; his hand

Lends therefore help to assure him, searches, finds,

And well performs such office as the eye

Wants power to execute; so stretching forth

The fingers of my right hand, did I find

Six only of the letters, which his sword,

Who bare the keys, had traced upon my brow.

The leader, as he mark'd mine action, smiled.

\* "Blessed." "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matth. v. 3.  
"Sin's broad characters." Of the seven P's, that denoted the same number of sins (Peccata) whereof

he was to be cleansed (see Canto ix. 100), the first had now vanished in consequence of his having passed the place where the sin of pride, the chief of them, was expiated.

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ARGUMENT.—They gain the second cornice, where the sin of envy is purged; and having proceeded a little to the right, they hear voices uttered by invisible spirits recounting famous examples of charity, and next behold the shades, or souls, of the envious clad in sackcloth, and having their eyes sewed up with an iron thread. Amongst these Dante finds Sapia, a Siennese lady, from whom he learns the cause of her being there.

WE reach'd the summit of the scale, and stood  
 Upon the second buttress of that mount  
 Which healeth him who climbs. A cornice there,  
 Like to the former, girdles round the hill;  
 Save that its arch, with sweep less ample, bends.  
 Shadow, nor image there, is seen: all smooth  
 The rampart and the path, reflecting naught  
 But the rock's sullen hue. "If here we wait,  
 For some to question," said the bard, "I fear  
 Our choice may haply meet too long delay."  
 Then fixedly upon the sun his eyes  
 He fasten'd; made his right the central point  
 From whence to move; and turn'd the left aside.  
 "O pleasant light, my confidence and hope!  
 Conduct us thou," he cried, "on this new way,  
 Where now I venture; leading to the bourn  
 We seek. The universal world to thee  
 Owes warmth and lustre. If no other cause  
 Forbid, thy beams should ever be our guide."  
 Far, as is measured for a mile on earth,  
 In brief space had we journey'd; such prompt will  
 Impell'd; and toward us flying, now were heard  
 Spirits invisible, who courteously  
 Unto love's table bade the welcome guest.  
 The voice, that first flew by, call'd forth aloud,  
 "They have no wine," so on behind us past,  
 Those sounds reiterating, nor yet lost  
 In the faint distance, when another came  
 Crying, "I am Orestes,"<sup>1</sup> and alike

<sup>1</sup> "Orestes." Alluding to his friendship with Pylades.

"What tongues are these?" and as I question'd, lo!  
A third exclaiming, "Love ye those have wrong'd you."

"This circuit," said my teacher, "knots the scourge  
For envy; and the cords are therefore drawn  
By charity's correcting hand. The curb  
Is of a harsher sound; as thou shalt hear  
(If I deem rightly) ere thou reach the pass,  
Where pardon sets them free. But fix thine eyes  
Intently through the air; and thou shalt see  
A multitude before thee seated, each  
Along the shelving grot." Then more than erst  
I oped mine eyes; before me view'd; and saw  
Shadows with garments dark as was the rock;  
And when we pass'd a little forth, I heard  
A crying, "Blessed Mary! pray for us,  
Michael and Peter! all ye saintly host!"

I do not think there walks on earth this day  
Man so remorseless, that he had not yearn'd  
With pity at the sight that next I saw.  
Mine eyes a load of sorrow teem'd, when now  
I stood so near them, that their semblances  
Came clearly to my view. Of sackcloth vile  
Their covering seem'd; and, on his shoulder, one  
Did stay another, leaning; and all lean'd  
Against the cliff. E'en thus the blind and poor,  
Near the confessionals, to crave an alms,  
Stand, each his head upon his fellow's sunk;  
So most to stir compassion, not by sound  
Of words alone, but that which moves not less,  
The sight of misery. And as never beam  
Of noon-day visiteth the eyeless man,  
E'en so was heaven a niggard unto these  
Of his fair light: for, through the orbs of all,  
A thread of wire, impiercing, knits them up,  
As for the taming of a haggard hawk.  
It were a wrong, methought, to pass and look  
On others, yét myself the while unseen.  
To my sage counsel therefore did I turn.  
He knew the meaning of the mute appeal,

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"Speak; and be brief, be subtle in thy words."

On that part of the cornice, whence no rim  
Engarlands its steep fall, did Virgil come;  
On the other side me were the spirits, their cheeks  
Bathing devout with penitential tears,  
That through the dread impalement forced a way.

I turn'd me to them, and "O shades!" said I,  
"Assured that to your eyes unveil'd shall shine  
The lofty light, sole object of your wish,  
So may Heaven's grace clear whatsoe'er of foam  
Floats turbid on the conscience, that thenceforth  
The stream of mind roll limpid from its source;  
As ye declare (for so shall ye impart  
A boon I dearly prize) if any soul  
Of Latium dwell among ye: and perchance  
That soul may profit, if I learn so much."

"My brother! we are, each one, citizens  
Of one true city." Any, thou wouldst say,  
Who lived a stranger in Italia's land."

So heard I answering, as appar'd, a voice  
That onward came some space from whence I stood.

A spirit I noted, in whose look was mark'd  
Expectance. Ask ye how? The chin was raised  
As in one reft of sight. "Spirit," said I,  
"Who for thy rise art tutoring, (if thou be  
That which didst answer to me,) or by place,  
Or name, disclose thyself, that I may know thee."

"I was," it answer'd, "of Sienna: here  
I cleanse away with these the evil life,  
Soliciting with tears that He, who is,  
Vouchsafe Him to us. Though Sapia<sup>3</sup> namcd,  
In sapience I excell'd not; gladder far  
Of other's hurt, than of the good befel me.  
That thou mayst own I now deceive thee not,  
Hear, if my folly were not as I speak it.

<sup>2</sup> "— Citizens of one true city!"  
"For here we have no continuing  
city, but we seek one to come."—  
Heb. xiii. 14.  
<sup>3</sup> "Sapia. A lady of Sienna, liv-

ing in exile at Colle, so overjoyed  
at a defeat which her countrymen  
sustained near that place, that she  
declared nothing more was wanting  
to make her die contented.

It so bechanced, my fellow-citizens  
Near Colle met their enemies in the field;  
And I pray'd God to grant what He had will'd.<sup>4</sup>  
There were they vanquish'd, and betook themselves  
Unto the bitter passages of flight.

I mark'd the hunt; and waxing out of bounds  
In gladness, lifted up my shameless brow,  
And, like the merlin<sup>5</sup> cheated by a gleam,  
Cried: 'It is over. Heaven! I fear thee not.'  
Upon my verge of life I wish'd for peace  
With God; nor yet repentance had supplied  
What I did lack of duty, were it not  
The hermit Piero,<sup>6</sup> touch'd with charity,  
In his devout orisons thought on me.  
But who art thou that question'st of our state,  
Who go'st, as I believe, with lids unclosed,  
And breathest in thy talk?"—"Mine eyes," said I,  
"May yet be here ta'en from me; but not long;  
For they have not offended grievously  
With envious glances. But the woe beneath<sup>7</sup>  
Urges my soul with more exceeding dread.  
That nether load already weighs me down."

She thus: "Who then, amongst us here aloft,  
Hath brought thee, if thou weenest to return?"

"He," answered I, "who standeth mute beside me.  
I live: of me ask therefore, chosen spirit!  
If thou desire I yonder yet should move  
For thee my mortal feet."—"Oh!" she replied,  
"This is so strange a thing, it is great sign  
That God doth love thee. Therefore with thy prayer  
Sometime assist me: and, by that I crave,  
Which most thou covetest, that if thy feet  
E'er tread on Tuscan soil, thou save my fame  
Amongst my kindred. Them shalt thou behold

<sup>4</sup>—"What He had will'd."  
That her countrymen should be  
defeated in battle.

<sup>5</sup>Induced by a gleam of fine  
weather in the winter to escape from  
his master, the merlin was soon op-

pressed by the rigor of the season.

<sup>6</sup>"The hermit Piero." Piero Pet-  
tinagno, a holy hermit of Florence.

<sup>7</sup>Dante felt that he was much  
more subject to the sin of pride,  
than to that of envy.

On Telamone's haven, there to fail  
Confounded, more than when the fancied stream  
They sought, of Dian call'd: but they, who lead  
Their navies, more than ruin'd hopes shall mourn."

#### CANTO XIV

ARGUMENT.—Our Poet on this second cornice finds also the souls of Guido del Duca of Bretinoro, and Rinieri da Calboli of Romagna; the latter of whom, hearing that he comes from the banks of the Arno, inveighs against the degeneracy of all those who dwell in the cities visited by that stream; and the former, in like manner, against the inhabitants of Romagna. On leaving these, our Poets hear voices recording noted instances of envy.

"**S**AY,<sup>1</sup> who is he around our mountain winds,  
Or ever death has pruned his wing for flight;  
That opes his eyes, and covers them at will?"

"I know not who he is, but know thus much;  
He comes not singly. Do thou ask of him,  
For thou art nearer to him; and take heed,  
Accost him gently, so that he may speak."

Thus on the right two spirits, bending each  
Toward the other, talk'd of me; then both  
Addressing me, their faces backward lean'd,  
And thus the one<sup>2</sup> began: "O soul, who yet  
Pent in the body, tendest towards the sky!  
For charity, we pray thee, comfort us;  
Recounting whence thou comest, and who thou art:  
For thou dost make us, at the favor shown thee,  
Marvel, as at a thing that ne'er hath been."

"There stretches through the midst of Tuscany,"  
I straight began, "a brooklet,<sup>3</sup> whose well-head  
Springs up in Falterona; with his race  
Not satisfied, when he some hundred miles  
Hath measured. From his banks bring I this frame.

<sup>1</sup> The Sienese.

<sup>2</sup> "Say." The two spirits who thus speak to each other are Guido del Duca, of Bretinoro, and Rinieri da Calboli, of Romagna.

<sup>3</sup> "The one." Guido del Duca.

<sup>4</sup> The Arno, that rises in Falterona, a mountain in the Apennines. Its course is 120 miles.

For yet my name scarce sounds on rumour's lip."

"If well I do incorporate with my thought  
The meaning of thy speech," said he, who first  
Address'd me, "thou dost speak of Arno's wave."

To whom the other:<sup>4</sup> "Why hath he conceal'd  
The title of that river, as a man  
Doth of some horrible thing?" The spirit, who  
Thereof was question'd, did acquit him thus:  
"I know not: but 'tis fitting well the name  
Should perish of that vale; for from the source,<sup>5</sup>  
Where teems so plenteously the Alpine steep  
Maim'd of Pelorus, (that doth scarcely pass  
Beyond that limit,) even to the point  
Where unto ocean is restored what heaven  
Drains from the exhaustless store for all earth's streams,  
Throughout the space is virtue worried down,  
As 't were a snake, by all, for mortal foe:  
Or through disastrous influence on the place,  
Or else distortion of misguided wills  
That custom goads to evil: whence in those,  
The dwellers in that miserable vale,  
Nature is so transform'd, it seems as they  
Had shared of Circe's feeding. 'Midst brute swine,<sup>6</sup>  
Worthier of acorns than of other food  
Created for man's use, he shapeth first  
His obscure way; then, sloping onward, finds  
Curs,<sup>7</sup> snarlers more in spite than power, from whom  
He turns with scorn aside: still journeying down,  
By how much more the curst and luckless foss<sup>8</sup>  
Swells out to largeness, e'en so much it finds  
Dogs turning into wolves.<sup>9</sup> Descending still  
Through yet more hollow eddies, next he meets  
A race of foxes,<sup>10</sup> so replete with craft,  
They do not fear that skill can master it.

<sup>4</sup> Rinieri da Calboli.

<sup>5</sup> From the rise of the Arno in the Apennines, whence Pelorus in Sicily was torn by a convulsion of the earth, even to the point where the same river unites with the ocean, Virtue is persecuted by all.

<sup>6</sup> The people of Casentino.

<sup>7</sup> "Curs." The Arno leaves Arezzo about four miles to the left.

<sup>8</sup> "Foss." So in his anger he terms the Arno.

<sup>9</sup> "Wolves." The Florentines.

<sup>10</sup> "Foxes." The Pisans.



Nor will I cease because my words are heard"  
 By other ears than thine. It shall be well  
 For this man,<sup>12</sup> if he keep in memory  
 What from no erring spirit I reveal.  
 Lo! I behold thy grandson,<sup>13</sup> that becomes  
 A hunter of those wolves, upon the shore  
 Of the fierce stream; and cows them all with dread.  
 Their flesh, yet living, sets he up to sale,  
 Then, like an aged beast, to slaughter dooms.  
 Many of life he reaves, himself of worth  
 And goodly estimation. Smear'd with gore,  
 Mark how he issues from the rueful wood;  
 Leaving such havoc, that in thousand years  
 It spreads not to prime lustihood again."

As one, who tidings hears of woe to come,  
 Changes his looks perturb'd, from whate'er part  
 The peril grasp him; so beheld I change  
 That spirit, who had turn'd to listen; struck  
 With sadness, soon as he had caught the word.

His visage, and the other's speech, did raise  
 Desire in me to know the names of both;  
 Whereof, with meek entreaty, I inquired.

The shade, who late address'd me, thus resumed:

"Thy wish imports, that I vouchsafe to do  
 For thy sake what thou wilt not do for mine.  
 But, since God's will is that so largely shine  
 His grace in thee, I will be liberal too.  
 Guido of Duca know then that I am.  
 Envy so parch'd my blood, that had I seen  
 A fellow man made joyous, thou hadst mark'd  
 A livid paleness overspread my cheek.  
 Such harvest reap I of the seed I sow'd.  
 O man! why place thy heart where there doth need  
 Exclusion of participants in good?  
 This is Rinieri's spirit; this, the boast  
 And honour of the house of Calboli;  
 Where of his worth no heritage remains.

<sup>11</sup> Guido still addresses Rinieri.

<sup>12</sup> For Dante, who has told us that he comes from the banks of Arno.

<sup>13</sup> "Thy grandson." Fulcieri da Calboli, grandson of Rinieri da Calboli, who is here spoken to.

nor his the only blood, that hath been strip  
 ('Twixt Po, the mount, the Reno, and the shore'<sup>14</sup>)  
 Of all that truth or fancy asks for bliss:  
 But, in those limits, such a growth has sprung  
 Of rank and venom'd roots, as long would mock  
 Slow culture's toil. Where is good Lizio?<sup>15</sup> where  
 Mainardi, Traversaro, and Carpigna?<sup>16</sup>  
 O bastard slips of old Romagna's line!  
 When in Bologna the low artisan,<sup>17</sup>  
 And in Faenza yon Bernardin<sup>18</sup> sprouts,  
 A gentle cyon from ignoble stem.  
 Wonder not, Tuscan, if thou see me weep,  
 When I recal to mind those once loved names,  
 Guido of Prata,<sup>19</sup> and of Azzo him<sup>20</sup>  
 That dwelt with us; Tignoso<sup>21</sup> and his troop,  
 With Traversaro's house and Anastagio's,<sup>22</sup>  
 (Each race disherited;) and beside these,  
 The ladies and the knights, the toils and ease,  
 That witch'd us into love and courtesy;  
 Where now such malice reigns in recreant hearts.  
 O Brettinoro!<sup>23</sup> wherefore tarriest still,  
 Since forth of thee thy family hath gone,  
 And many, hating evil, join'd their steps?  
 Well doeth he, that bids his lineage cease,  
 Bagnacavallo;<sup>24</sup> Castrocaro ill,  
 And Conio worse,<sup>25</sup> who care to propagate

<sup>14</sup> The boundaries of Romagna.  
<sup>15</sup> "Lizio." Lizio da Valbona introduced into Boccaccio's "Decameron," G. v. N. 4.

<sup>16</sup> Arrigo Mainardi, of Faenza, or, as some say, of Brettinoro; Pier Traversaro, Lord of Ravenna; and Guido di Carpigna, of Montefeltro.

<sup>17</sup> One who had been a mechanic, named Lambertaccio, arrived at almost supreme power in Bologna.

<sup>18</sup> Bernardin di Fosco, a man of low origin, but great talents, who governed at Faenza.

<sup>19</sup> "Prata." A place between Faenza and Ravenna.

<sup>20</sup> "Of Azzo him." Ugolino, of the Ubaldini family in Tuscany.

<sup>21</sup> Federigo Tignoso of Rimini.

<sup>22</sup> Two noble families of Ravenna.

<sup>23</sup> "O Brettinoro." A beautifully

situated castle in Romagna, the hospitable residence of Guido del Duca, who is here speaking. Landino relates that there were several of this family who, when a stranger arrived among them, contended with one another by whom he should be entertained; and that in order to end this dispute, they set up a pillar with as many rings as there were fathers of families among them, a ring being assigned to each, and that accordingly as a stranger on his arrival hung his horse's bridle on one or other of these, he became his guest to whom the ring belonged.

<sup>24</sup> "Bagnacavallo." A castle between Imola and Ravenna.

<sup>25</sup> "Castrocaro ill, and Conio worse." Both in Romagna.

A race of Counties<sup>26</sup> from such blood as theirs.  
 Well shall ye also do, Pagani,<sup>27</sup> then  
 When from amongst you hies your demon child;  
 Not so, howe'er, that thenceforth there remain  
 True proof of what ye were. O Hugolin,<sup>28</sup>  
 Thou sprung of Fantolini's line! thy name  
 Is safe; since none is look'd for after thee  
 To cloud its lustre, warping from thy stock.  
 But, Tuscan! go thy ways; for now I take  
 Far more delight in weeping, than in words.  
 Such pity for your sakes hath wrung my heart."

We knew those gentle spirits, at parting, heard  
 Our steps. Their silence therefore, of our way,  
 Assured us. Soon as we had quitted them,  
 Advancing onward, lo! a voice, that seem'd  
 Like volley'd lightning, when it rives the air,  
 Met us, and shouted, "Whosoever finds  
 Will slay me;" then fled from us, as the bolt  
 Lanced sudden from a downward-rushing cloud.  
 When it had given short truce unto our hearing,  
 Behold the other with a crash as loud  
 As the quick-following thunder: "Mark in me  
 Aglauros, turn'd to rock." I, at the sound  
 Retreating, drew more closely to my guide.

Now in mute stilness rested all the air;  
 And thus he spake: "There was the galling bit,  
 Which should keep man within his boundary.  
 But your old enemy so baits the hook,  
 He drags you eager to him. Hence nor curb  
 Avails you, nor reclaiming call. Heaven calls,  
 And, round about you wheeling, courts your gaze  
 With everlasting beauties. Yet your eye  
 Turns with fond doting still upon the earth.  
 Therefore He smites you who discerneth all."

<sup>26</sup> "Counties." I have used this word here for "counts," as it is in Shakespeare.

<sup>27</sup> "Pagani." The Pagani were lords of Faenza and Imola. One of them, Machinardo, was named "the Demon," from his treachery.

See "Hell," Canto xxvii. 47 and note.

<sup>28</sup> "Hugolin." Ugolino Ubaldini, a noble and virtuous person in Faenza, who, on account of his age probably, was not likely to leave any offspring behind him.

## CANTO XV

ARGUMENT.—An Angel invites them to ascend the next steep. On their way Dante suggests certain doubts, which are resolved by Virgil; and, when they reach the third cornice, where the sin of anger is purged, our Poet, in a kind of waking dream, beholds remarkable instances of patience; and soon after they are enveloped in a dense fog.

**A**S much as 'twixt the third hour's close and dawn,  
 Appareth of Heaven's sphere, that ever whirls  
 As restless as an infant in his play;  
 So much appear'd remaining to the sun  
 Of his slope journey towards the western goal.  
 Evening was there, and here the noon of night;  
 And full upon our forehead smote the beams.  
 For round the mountain, circling, so our path  
 Had led us, that toward the sunset now  
 Direct we journey'd; when I felt a weight  
 Of more exceeding splendour, than before,  
 Press on my front. The cause unknown, amaze  
 Possess'd me! and both hands against my brows  
 Lifting, I interposed them, as a screen,  
 That of its gorgeous superflux of light  
 Clips the diminish'd orb. As when the ray,  
 Striking on water or the surface clear  
 Of mirror, leaps unto the opposite part,  
 Ascending at a glance, e'en as it fell,  
 And as much differs from the stone, that falls  
 Through equal space, (so practic skill hath shown);  
 Thus, with refracted light, before me seem'd  
 The ground there smitten; whence, in sudden haste,  
 My sight recoil'd. "What is this, sire beloved!  
 'Gainst which I strive to shield the sight in vain?"  
 Cried I, "and which toward us moving seems?"  
 "Marvel not, if the family of Heaven,"  
 He answer'd, "yet with dazzling radiance dim  
 Thy sense. It is a messenger who comes,  
 Inviting man's ascent. Such sights ere long,  
 Not grievous, shall impart to thee delight,

---

As thy perception is by nature wrought  
 Up to their pitch." The blessed Angel, soon  
 As we had reach'd him, hail'd us with glad voice:  
 "Here enter on a ladder far less steep  
 Than ye have yet encounter'd." We forthwith  
 Ascending, heard behind us chanted sweet,  
 "Blessed the merciful,"<sup>1</sup> and "Happy thou,  
 That conquer'st." Lonely each, my guide and I,  
 Pursued our upward way; and as we went,  
 Some profit from his words I hoped to win,  
 And thus of him inquiring, framed my speech:  
 "What meant Romagna's spirit,<sup>2</sup> when he spake  
 Of bliss exclusive, with no partner shared?"

He straight replied: "No wonder, since he knows  
 What sorrow waits on his own worst defect,  
 If he chide others, that they less may mourn.  
 Because ye point your wishes at a mark,  
 Where, by communion of possessors, part  
 Is lessen'd, envy bloweth up men's sighs.  
 No fear of that might touch ye, if the love  
 Of higher sphere exalted your desire.  
 For there, by how much more they call it 'ours,'  
 So much propriety of each in good  
 Encreases more, and heighten'd charity  
 Wraps that fair cloister in a brighter flame."  
 "Now lack I satisfaction more," said I,  
 "Than if thou hadst been silent at the first;  
 And doubt more gathers on my labouring thought.  
 How can it chance, that good distributed,  
 The many, that possess it, makes more rich,  
 Than if 't were shared by few?" He answering thus:  
 "Thy mind, reverting still to things of earth,  
 Strikes darkness from true light. The highest Good  
 Unlimited, ineffable, doth so speed  
 To love, as beam to lucid body darts,  
 Giving as much of ardour as it finds.  
 The sempiternal effluence streams abroad,  
 Spreading, wherever charity extends;

<sup>1</sup> "Blessed the merciful." Matt. v. 7.      <sup>2</sup> Guido del Duca, of Bretinoro.

So that the more aspirants to that bliss  
 Are multiplied, more good is there to love,  
 And more is loved; as mirrors, that reflect,  
 Each unto other, propagated light.  
 If these my words avail not to allay  
 Thy thirsting, Beatrice thou shalt see,  
 Who of this want, and of all else thou hast,  
 Shall rid thee to the full. Provide but thou,  
 That from thy temples may be soon erased,  
 E'en as the two already, those five scars,  
 That, when they pain thee worst, then kindest heal."  
 "Thou," I had said, "content'st me:" when I saw  
 The other round was gain'd, and wondering eyes  
 Did keep me mute. There suddenly I seem'd  
 By an extatic vision wrapt away;  
 And in a temple saw, methought, a crowd  
 Of many persons; and at the entrance stood  
 A dame, whose sweet demeanour did express  
 A mother's love, who said, "Child! why hast thou  
 Dealt with us thus? Behold thy sire and I  
 Sorrowing have sought thee;" and so held her peace;  
 And straight the vision fled. A female next  
 Appear'd before me, down whose visage coursed  
 Those waters, that grief forces out from one  
 By deep resentment stung, who seem'd to say:  
 "If thou, Pisistratus, be lord indeed  
 Over this city,<sup>3</sup> named with such debate  
 Of adverse gods, and whence each science sparkles,  
 Avenge thee of those arms, whose bold embrace  
 Hath clasp'd our daughter;" and to her, mescem'd,  
 Benign and meek, with visage undisturb'd,  
 Her sovran spake: "How shall we those requite"  
 Who wish us evil, if we thus condemn  
 The man that loves us?" After that I saw  
 A multitude, in fury burning, slay

<sup>3</sup> "Over this city." Athens,  
 named after Minerva (Ἀθήνη), in  
 consequence of her having produced  
 a more valuable gift for it in the  
 olive than Neptune had done in the  
 horse.

<sup>4</sup> "How shall we those requite?"

The answer of Pisistratus the ty-  
 rant to his wife, when she urged  
 him to inflict the punishment of  
 death on a young man, who, in-  
 flamed with love for his daughter,  
 had snatched a kiss from her in  
 public.

Follow on thine; and since the cloudy smoke  
 Forbids the seeing, hearing in its stead  
 Shall keep us join'd." I then forthwith began:  
 "Yet in my mortal swathing, I ascend  
 To higher regions; and am hither come  
 Thorough the fearful agony of Hell.  
 And, if so largely God hath doled His grace,  
 That, clean beside all modern precedent,  
 He wills me to behold His kingly state;  
 From me conceal not who thou wast, ere death  
 Had loosed thee; but instruct me: and instruct  
 If rightly to the pass I tend; thy words  
 The way directing, as a safe escort."

"I was of Lombardy, and Marco call'd:<sup>1</sup>  
 Not inexperienced of the world, that worth  
 I still affected, from which all have turn'd  
 The nerveless bow aside. Thy course tends right  
 Unto the summit:" and, replying thus,  
 He added, "I beseech thee pray for me,  
 When thou shalt come aloft." And I to him:  
 "Accept my faith for pledge I will perform  
 What thou requirest. Yet one doubt remains,  
 That wrings me sorely, if I solve it not.  
 Singly before it urged me, doubled now  
 By thine opinion, when I couple that  
 With one elsewhere declared; each strengthening other.  
 The world indeed is even so forlorn  
 Of all good, as thou speak'st it, and so swarms  
 With every evil. Yet, beseech thee, point  
 The cause out to me, that myself may see,  
 And unto others show it: for in Heaven  
 One places it, and one on earth below."

Then heaving forth a deep and audible sigh,  
 "Brother!" he thus began, "the world is blind;

<sup>1</sup> A Venetian gentleman. "Lombardo" both was his surname and denoted the country to which he belonged. G. Villani, lib. vii. cap. cxx., terms him "a wise and worthy courtier." Benvenuto da Imola, says Landino, relates of him, that being imprisoned and not able to pay his ransom, he wrote to his

friend Riccardo da Camino, lord of Trevigi, who raised a contribution among the nobles of Lombardy; of which when Marco was informed, he wrote back with much indignation to Riccardo, that he had rather die than remain under obligations to so many benefactors. Riccardo then paid the whole out of his own purse.

And thou in truth comest from it. Ye, who live,  
 Do so each cause refer to Heaven above,  
 E'en as its motion, of necessity,  
 Drew with it all that moves. If this were so,  
 Free choice in you were none; nor justice would  
 There should be joy for virtue, woe for ill.  
 Your movements have their primal bent from Heaven;  
 Not all: yet said I all; what then ensues?  
 Light have ye still to follow evil or good,  
 And of the will free power, which, if it stand  
 Firm and unwearied in Heaven's first assay,  
 Conquers at last, so it be cherish'd well,  
 Triumphant over all. To mightier force,  
 To better nature subject, ye abide  
 Free, not constrain'd by that which forms in you  
 The reasoning mind uninfluenced of the stars.  
 If then the present race of mankind err,  
 Seek in yourselves the cause, and find it there;  
 Herein thou shalt confess me no false spy.

"Forth from His plastic hand, who charm'd beholds  
 Her image ere she yet exist, the soul  
 Comes like a babe, that wantons sportively,  
 Weeping and laughing in its wayward moods;  
 As artless, and as ignorant of aught,  
 Save that her Maker being one who dwells  
 With gladness ever, willingly she turns  
 To whate'er yields her joy. Of some slight good  
 The flavour soon she tastes; and, snared by that,  
 With fondness she pursues it; if no guide  
 Recal, no rein direct her wandering course.  
 Hence it behoved, the law should be a curb;  
 A sovereign hence behoved, whose piercing view  
 Might mark at least the fortress<sup>2</sup> and main tower  
 Of the true city. Laws indeed there are:  
 But who is he observes them? None; not he,

<sup>2</sup> Justice, the most necessary virtue in the chief magistrate, as the commentators for the most part explain it. See also Dante's "De Monarchiâ," book I. Yet Lombardi understands the law here spoken of

to be the law of God; "the sovereign," a spiritual ruler, and "the true city," the society of true believers; so that "the fortress," according to him, denotes the principal parts of Christian duty.

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Who goes before, the shepherd of the flock,  
 Who<sup>3</sup> chews the cud but doth not cleave the hoof.  
 Therefore the multitude, who see their guide  
 Strike at the very good they covet most,  
 Feed there and look no further. Thus the cause  
 Is not corrupted nature in yourselves,  
 But ill-conducting, that hath turn'd the world  
 To evil. Rome, that turn'd it unto good,  
 Was wont to boast two suns,<sup>4</sup> whose several beams  
 Cast light on either way, the world's and God's.  
 One since hath quench'd the other; and the sword  
 Is grafted on the crook; and, so conjoin'd,  
 Each must perforce decline to worse, unawed  
 By fear of other. If thou doubt me, mark  
 The blade: each herb is judged of by its seed.  
 That land,<sup>5</sup> through which Adice and the Po  
 Their waters roll, was once the residence  
 Of courtesy and valour, ere the day<sup>6</sup>  
 That frown'd on Frederick; now secure may pass  
 Those limits, whosoe'er hath left, for shame,  
 To talk with good men, or come near their haunts.  
 Three aged ones are still found there, in whom  
 The old time chides the new: these deem it long  
 Ere God restore them to a better world:  
 The good Gherardo,<sup>7</sup> of Palazzo he,  
 Conrad,<sup>8</sup> and Guido of Castello,<sup>9</sup> named  
 In Gallic phrase more fitly the plain Lombard.  
 On this at last conclude. The Church of Rome,  
 Mixing two governments that ill assort,  
 Hath miss'd her footing, fallen into the mire,  
 And there herself and burden much defiled."

<sup>3</sup> "Who." He compares the Pope, on account of the union of the temporal with the spiritual power in his person, to an unclean beast in the Levitical law. "The camel, because he cheweth the cud, but divideth not the hoof." Levit. vi. 4.

<sup>4</sup> The Emperor and Bishop of Rome.

<sup>5</sup> "That land." Lombardy.

<sup>6</sup> Before the Emperor Frederick II was defeated at Parma, in 1248.

<sup>7</sup> Gherardo da Camino, of Treviso. He is honorably mentioned in

our Poet's "Convito," p. 173. "Let us suppose that Gherardo da Camino had been the grandson of the meanest hind that ever drank of the Sile or the Cagnano, and that his grandfather was not yet forgotten; who will dare to say that Gherardo da Camino was a mean man, and who will not agree with me in calling him noble?"

<sup>8</sup> Conrado da Palazzo of Brescia.

<sup>9</sup> Of Reggio. All the Italians were called Lombards by the French.

"O Marco!" I replied, "thine arguments  
 Convince me: and the cause I now discern,  
 Why of the heritage no portion came  
 To Levi's offspring. But resolve me this:  
 Who that Gherardo is, that as thou say'st  
 Is left a sample of the perish'd race,  
 And for rebuke to this untoward age?"

"Either thy words," said he, "deceive, or else  
 Are meant to try me; that thou, speaking Tuscan,  
 Appear'st not to have heard of good Gherardo;  
 The sole addition that, by which I know him;  
 Unless I borrow'd from his daughter Gaïa<sup>10</sup>  
 Another name to grace him. God be with you.  
 I bear you company no more. Behold  
 The dawn with white ray glimmering through the mist.  
 I must away—the angel comes—ere he  
 Appear." He said, and would not hear me more.

## CANTO XVII

ARGUMENT.—The Poet issues from that thick vapour; and soon after his fancy represents to him in lively portraiture some noted examples of anger. This imagination is dissipated by the appearance of an angel, who marshals them onward to the fourth cornice, on which the sin of gloominess or indifference is purged; and here Virgil shows him that this vice proceeds from a defect of love, and that all love can be only of two sorts, either natural, or of the soul; of which sorts the former is always right, but the latter may err either in respect of object or of degree.

CALL to remembrance, reader, if thou e'er  
 Hast on an Alpine height been ta'en by cloud,  
 Through which thou saw'st no better than the mole  
 Doth through opacous membrane; then, whene'er  
 The watery vapours dense began to melt  
 Into thin air, how faintly the sun's sphere  
 Seem'd wading through them: so thy nimble thought  
 May image, how at first I rebeheld

<sup>10</sup> "His daughter Gaïa." A lady equally admired for her modesty, the beauty of her person, and the excellency of her talents. Gaïa may

perhaps lay claim to the praise of having been the first among the Italian ladies, by whom the vernacular poetry was cultivated.

The sun, that bedward now his couch o'erhung.

Thus, with my leader's feet still equaling pace,  
From forth that cloud I came, when now expired  
The parting beams from off the nether shores.

O quick and forgetive power! that sometimes dost  
So rob us of ourselves, we take no mark  
Though round about us thousand trumpets clang;  
What moves thee, if the senses stir not? Light  
Moves thee from Heaven, spontaneous, self-inform'd;  
Or, likelier, gliding down with swift illapse  
By will divine. Portray'd before me came  
The traces of her dire impiety,  
Whose form was changed into the bird, that most  
Delights itself in song:<sup>1</sup> and here my mind  
Was inwardly so wrapt, it gave no place  
To aught that ask'd admittance from without.  
Next shower'd into my fantasy a shape  
As of one crucified, whose visage spake  
Fell rancour, malice deep, wherein he died;  
And round him Ahasuerus the great king;  
Esther his bride; and Mordecai the just,  
Blameless in word and deed. As of itself  
That unsubstantial coinage of the brain  
Burst, like a bubble, when the water fails  
That fed it; in my vision straight uprose  
A damsel<sup>2</sup> weeping loud, and cried, "O queen!  
O mother! wherefore has intemperate ire  
Driven thee to loathe thy being? Not to lose  
Lavinia, desperate thou hast slain thyself.  
Now hast thou lost me. I am she, whose tears  
Mourn, ere I fall, a mother's timeless end."  
E'en as a sleep breaks off, if suddenly  
New radiance strikes upon the closed lids,  
The broken slumber quivering ere it dies;

<sup>1</sup> I cannot think, with Vellutello, that the swallow is here meant. Dante probably alludes to the story of Philomela, as it is found in Homer's "Odyssey," b. xix. 518. Philomela intended to slay the son of her husband's brother Amphion, incited to it by the envy of his wife, who had six children, while herself

had only two, but through mistake slew her own son Itylus, and for her punishment was transformed by Jupiter into a nightingale.

<sup>2</sup> Lavinia, mourning for her mother Amata, who, impelled by grief and indignation for the supposed death of Turnus, destroyed herself.

---

Thus, from before me, sunk that imagery,  
Vanishing, soon as on my face there struck  
The light, outshining far our earthly beam.  
As round I turn'd me to survey what place  
I had arrived at, "Here ye mount": exclaim'd  
A voice, that other purpose left me none  
Save will so eager to behold who spake,  
I could not chuse but gaze. As 'fore the sun,  
That weighs our vision down, and veils his form  
In light transcendent, thus my virtue fail'd  
Unequal. "This is Spirit from above,  
Who marshals us our upward way, unsought;  
And in his own light shrouds him. As a man  
Doth for himself, so now is done for us.  
For whoso waits imploring, yet sees need  
Of his prompt aidance, sets himself prepared  
For blunt denial, ere the suit be made.  
Refuse we not to lend a ready foot  
At such inviting: haste we to ascend,  
Before it darken: for we may not then,  
Till morn again return." So spake my guide;  
And to one ladder both address'd our steps;  
And the first stair approaching, I perceived  
Near me as 't were the waving of a wing,  
That fann'd my face, and whisper'd: "Blessed they,  
The peace-makers: they know not evil wrath."

Now to such height above our heads were raised  
The last beams, follow'd close by hooded night,  
That many a star on all sides through the gloom  
Shone out. "Why partest from me, O my strength?"  
So with myself I communed; for I felt  
My o'ertoil'd sinews slacken. We had reach'd  
The summit, and were fix'd like to a bark  
Arrived at land. And waiting a short space,  
If aught should meet mine ear in that new round,  
Then to my guide I turn'd, and said: "Loved sire!  
Declare what guilt is on this circle purged.  
If our feet rest, no need thy speech should pause."

He thus to me: "The love of good, whate'er  
Wanted of just proportion, here fulfils."

---

But that thou mayst yet clearer understand,  
Give ear unto my words; and thou shalt cull  
Some fruit may please thee well, from this delay.

"Creator, nor created being, e'er,  
My son," he thus began, "was without love,  
Or natural, or the free spirit's growth,  
Thou hast not that to learn. The natural still  
Is without error: but the other swerves,  
If on ill object bent, or through excess  
Of vigour, or defect. While e'er it seeks  
The primal blessings,<sup>3</sup> or with measure due  
The inferior,<sup>4</sup> no delight, that flows from it,  
Partakes of ill. But let it warp to evil,  
Or with more ardour than behoves, or less,  
Pursue the good; the thing created then  
Works 'gainst its Maker. Hence thou must infer  
That love is germin of each virtue in ye,  
And of each act no less, that merits pain.  
Now<sup>5</sup> since it may not be; but love intend  
The welfare mainly of the thing it loves,  
All from self-hatred are secure; and since  
No being can be thought to exist apart,  
And independent of the first, a bar  
Of equal force restrains from hating that.

"Grant the distinction just; and it remains  
The evil must be another's, which is loved.  
Three ways such love is gender'd in your clay.  
There is<sup>6</sup> who hopes (his neighbour's worth deprest)  
Pre-eminence himself; and covets hence,  
For his own greatness, that another fall.  
There is<sup>7</sup> who so much fears the loss of power,  
Fame, favour, glory, (should his fellow mount  
Above him,) and so sickens at the thought,  
He loves their opposite: and there is he,<sup>8</sup>  
Whom wrong or insult seems to gall and shame,

<sup>3</sup> "The primal blessings." Spiritual good.

<sup>4</sup> "The inferior." Temporal good.

<sup>5</sup> "Now." "It is impossible for any being, either to hate itself, or to hate the First Cause of all, by

which it exists. We can therefore rejoice only in the evil which befalls others."

<sup>6</sup> "There is." The proud.

<sup>7</sup> "There is." The envious.

<sup>8</sup> "There is he." The resentful.

Must dote on other's evil. Here beneath,  
This threefold love is mourn'd. Of the other sort  
Be now instructed; that which follows good,  
But with disorder'd and irregular course.

"All indistinctly apprehend a bliss,  
On which the soul may rest; the hearts of all  
Yearn after it; and to that wished bourn  
All therefore strive to tend. If ye behold,  
Or seek it, with a love remiss and lax:  
This cornice, after just repenting, lays  
Its penal torment on ye. Other good  
There is, where man finds not his happiness:  
It is not true fruition; not that blest  
Essence, of every good the branch and root.  
The love too lavishly bestow'd on this,  
Along three circles over us, is mourn'd.  
Account of that division tripartite  
Expect not, fitter for thine own research."

#### CANTO XVIII

ARGUMENT.—Virgil discourses further concerning the nature of love. Then a multitude of spirits rush by; two of whom, in van of the rest, record instances of zeal and fervent affection, and another, who was Abbot of San Zeno in Verona, declares himself to Virgil and Dante; and lastly follow other spirits, shouting forth memorable examples of the sin for which they suffer. The Poet, pursuing his meditations, falls into a dreamy slumber.

THE teacher ended, and his high discourse  
Concluding, earnest in my looks inquired  
If I appear'd content; and I, whom still  
Unsated thirst to hear him urged, was mute,  
Mute outwardly, yet inwardly I said:  
"Perchance my too much questioning offends."  
But he, true father, mark'd the secret wish  
By diffidence restrain'd; and, speaking, gave  
Me boldness thus to speak: "Master! my sight  
Gathers so lively virtue from thy beams,  
That all, thy words convey, distinct is seen.

---

Holds dearest, thou wouldst deign by proof t' unfold  
That love, from which, as from their source, thou bring'st  
All good deeds and their opposite." He then:  
"To what I now disclose be thy clear ken  
Directed; and thou plainly shalt behold  
How much those blind have err'd, who make themselves  
The guides of men. The soul, created apt  
To love, moves versatile which way soe'er  
Aught pleasing prompts her, soon as she is waked  
By pleasure into act. Of substance true  
Your apprehension forms its counterfeit;  
And, in you the ideal shape presenting,  
Attracts the soul's regard. If she, thus drawn,  
Incline toward it; love is that inclining,  
And a new nature knit by pleasure in ye.  
Then, as the fire points up, and mounting seeks  
His birth-place and his lasting seat, e'en thus  
Enters the captive soul into desire,  
Which is a spiritual motion, that ne'er rests  
Before enjoyment of the thing it loves.  
Enough to show thee, how the truth from those  
Is hidden, who aver all love a thing  
Praiseworthy in itself; although perhaps  
Its matter seem still good. Yet if the wax  
Be good, it follows not the impression must."  
"What love is," I return'd, "thy words, O guide!  
And my own docile mind, reveal. Yet thence  
New doubts have sprung. For, from without, if love  
Be offered to us, and the spirit knows  
No other footing; tend she right or wrong,  
Is no desert of hers." He answering thus:  
"What reason here discovers, I have power  
To show thee: that which lies beyond, expect  
From Beatrice, faith not reason's task.  
Spirit, substantial form, with matter join'd,  
Not in confusion mix'd, hath in itself  
Specific virtue of that union born,  
Which is not felt except it work, nor proved  
But through effect, as vegetable life

---

Deduced its primal notices of things,  
 Man therefore knows not, or his appetites  
 Their first affections; such in you, as zeal  
 In bees to gather honey; at the first,  
 Volition, meriting nor blame nor praise.  
 But o'er each lower faculty supreme,  
 That, as she list, are summon'd to her bar,  
 Ye have that virtue<sup>1</sup> in you, whose just voice  
 Uttereth counsel, and whose word should keep  
 The threshold of assent. Here is the source,  
 Whence cause of merit in you is derived;  
 E'en as the affections, good or ill, she takes,  
 Or severs, winnow'd as the chaff. Those men,<sup>2</sup>  
 Who, reasoning, went to depth profoundest, mark'd  
 That innate freedom; and were thence induced  
 To leave their moral teaching to the world.  
 Grant then, that from necessity arise  
 All love that glows within you; to dismiss  
 Or harbour it, the power is in yourselves.  
 Remember, Beatrice, in her style,  
 Denominates free choice by eminence  
 The noble virtue: if in talk with thee  
 She touch upon that theme." The moon, well nigh  
 To midnight hour belated, made the stars  
 Appear to wink and fade; and her broad disk  
 Seem'd like a crag on fire, as up the vault<sup>3</sup>  
 That course she journey'd, which the sun then warms  
 When they of Rome behold him at his set  
 Betwixt Sardinia and the Corsic isle.  
 And now the weight, that hung upon my thought,  
 Was lighten'd by the aid of that clear spirit,  
 Who raiseth Andes<sup>4</sup> above Mantua's name.  
 I therefore, when my questions had obtain'd

<sup>1</sup> "That virtue." Reason.

<sup>2</sup> "Those men." The great moral philosophers among the heathen.

<sup>3</sup> "Up the vault." The moon passed with a motion opposite to that of the heavens, through the constellation of the Scorpion, in which the sun is, when to those who

are in Rome he appears to set between the isles of Corsica and Sardinia.

<sup>4</sup> "Andes." Andes, now Pietola, made more famous than Mantua, near which it is situated, by having been the birthplace of Virgil.



Musing in dreamy slumber; but not long  
 Slumber'd; for suddenly a multitude,  
 The steep already turning from behind,  
 Rush'd on. With fury and like random rout,  
 As echoing on their shores at midnight heard  
 Ismenus and Asopus,<sup>5</sup> for his Thebes  
 If Bacchus' help were needed; so came these  
 Tumultuous, curving each his rapid step,  
 By eagerness impell'd of holy love.

Soon they o'ertook us; with such swiftness moved  
 The mighty crowd. Two spirits at their head  
 Cried, weeping, "Blessed Mary" sought with haste  
 The hilly region. Cæsar,<sup>7</sup> to subdue  
 Ilerda, darted in Marseilles his sting,  
 And flew to Spain."—"Oh, tarry not: away!"  
 The others shouted; "let not time be lost  
 Through slackness of affection. Hearty zeal  
 To serve reanimates celestial grace."

"O ye! in whom intenser fervency  
 Haply supplies, where lukewarm erst ye fail'd,  
 Slow or neglectful, to absolve your part  
 Of good and virtuous; this man, who yet lives,  
 (Credit my tale, though strange,) desires to ascend,  
 So morning rise to light us. Therefore say  
 Which hand leads nearest to the rifted rock."

So spake my guide; to whom a shade return'd:  
 "Come after us, and thou shalt find the cleft.  
 We may not linger: such resistless will  
 Speeds our unwearied course. Vouchsafe us then  
 Thy pardon, if our duty seem to thee  
 Discourteous rudeness. In Verona I  
 Was Abbot<sup>8</sup> of San Zeno, when the hand  
 Of Barbarossa grasp'd imperial sway,

<sup>5</sup> "Ismenus and Asopus." Rivers near Thebes.

<sup>6</sup> "And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth."—Luke i. 39.

<sup>7</sup> Cæsar left Brutus to complete

the siege of Marseilles, and hastened on to the attack of Afranius and Petreus, the generals of Pompey, at Ilerda (Lerida) in Spain.

<sup>8</sup> Alberto, Abbot of San Zeno in Verona, when Frederick I was Emperor, by whom Milan was besieged and reduced to ashes, in 1162.

And there is he,<sup>9</sup> hath one foot in his grave,  
 Who for that monastery ere long shall weep,  
 Ruining his power misused: for that his son,  
 Of body ill compact, and worse in mind,  
 And born in evil, he hath set in place  
 Of its true pastor." Whether more he spake,  
 Or here was mute, I know not: he had sped  
 E'en now so far beyond us. Yet thus much  
 I heard, and in remembrance treasured it.

He then, who never fail'd me at my need,  
 Cried, "Hither turn. Lo! two with sharp remorse  
 Chiding their sin." In rear of all the troop  
 These shouted: "First they died,"<sup>10</sup> to whom the sea  
 Open'd, or ever Jordan saw his heirs:  
 And they,<sup>11</sup> who with Æneas to the end  
 Endured not suffering, for their portion chose  
 Life without glory." Soon as they had fled  
 Past reach of sight, new thought within me rose  
 By others follow'd fast, and each unlike  
 Its fellow: till led on from thought to thought,  
 And pleasur'd with the fleeting train, mine eye  
 Was closed, and meditation changed to dream.

## CANTO XIX

ARGUMENT.—The Poet, after describing his dream, relates how, at the summoning of an Angel, he ascends with Virgil to the fifth cornice, where the sin of avarice is cleansed, and where he finds Pope Adrian V.

**I**T was the hour,<sup>1</sup> when of diurnal heat  
 No reliques chafe the cold beams of the moon,  
 O'erpower'd by earth, or planetary sway  
 Of Saturn; and the geomancer<sup>2</sup> sees

\* "There is he," Alberto della Scala, Lord of Verona, who had made his natural son Abbot of San Zeno.

<sup>10</sup> "First they died." The Israelites, who on account of their disobedience died before reaching the promised land.

<sup>11</sup> "And they." Those Trojans, who, wearied with their voyage, chose rather to remain in Sicily with Acestes than accompany Æneas to Italy.

<sup>1</sup> "The hour." Near the dawn.  
<sup>2</sup> "The geomancer." The geomancers, when they divined, drew

Where gray dawn checkers first the shadowy cone;  
When, 'fore me in my dream, a woman's shape<sup>a</sup>  
There came, with lips that stammer'd, eyes aslant,  
Distorted feet, hands maim'd, and colour pale.

I look'd upon her: and, as sunshine cheers  
Limbs numb'd by nightly cold, e'en thus my look  
Unloosed her tongue; next, in brief space, her form  
Decrepit raised erect, and faded face  
With love's own hue illumed. Recovering speech,  
She forthwith, warbling, such a strain began,  
That I, how loth soe'er, could scarce have held  
Attention from the song. "I," thus she sang,  
"I am the Syren, she, whom mariners  
On the wide sea are wilder'd when they hear;  
Such fulness of delight the listener feels.  
I, from his course, Ulysses<sup>b</sup> by my lay  
Enchanted drew. Whoe'er frequents me once,  
Parts seldom: so I charm him, and his heart  
Contented knows no void." Or ere her mouth  
Was closed, to shame her, at my side appear'd  
A dame<sup>c</sup> of semblance holy. With stern voice  
She utter'd: "Say, O Virgil! who is this?"  
Which hearing, he approach'd, with eyes still bent  
Toward that goodly presence: the other seized her,  
And, her robes tearing, open'd her before,  
And show'd the belly to me, whence a smell,  
Exhaling loathsome, waked me. Round I turn'd  
Mine eyes: and thus the teacher: "At the least  
Three times my voice hath call'd thee. Rise, begone.  
Let us the opening find where thou mayst pass."  
I straightway rose. Now day, pour'd down from high,

a figure consisting of sixteen marks, named from so many stars which constitute the end of Aquarius and the beginning of Pisces. One of these they called "the greater fortune."

<sup>a</sup> "A woman's shape." Worldly happiness. This allegory reminds us of the "Choice of Hercules."

<sup>b</sup> "Ulysses." It is not easy to determine why Ulysses, contrary to

the authority of Homer, is said to have been drawn aside from his course by the song of the Siren. No improbable way of accounting for the contradiction is, to suppose that she is here represented as purposely deviating from the truth. Or Dante may have followed some legend of the Middle Ages.  
<sup>c</sup> "A dame." Philosophy, or perhaps Truth.

And, as we journey'd, on our shoulder smote  
The early ray. I follow'd, stooping low  
My forehead, as a man, o'ercharged with thought,  
Who bends him to the likeness of an arch  
That midway spans the flood; when thus I heard,  
"Come, enter here," in tone so soft and mild,  
As never met the ear on mortal strand.

With swan-like wings dispreed and pointing up,  
Who thus had spoken marshal'd us along,  
Where, each side of the solid masonry,  
The sloping walls retired; then moved his plumes,  
And fanning us, affirm'd that those, who mourn,<sup>a</sup>  
Are blessed, for that comfort shall be theirs.

"What aileth thee, that still thou look'st to earth?"  
Began my leader; while the angelic shape  
A little over us his station took.

"New vision," I replied, "hath raised in me  
Surmisings strange and anxious doubts, whereon  
My soul intent allows no other thought  
Or room, or entrance."—"Hast thou seen," said he,  
"That old enchantress, her, whose wiles alone  
The spirits o'er us weep for? Hast thou seen  
How man may free him of her bonds? Enough.  
Let thy heels spurn the earth; and thy raised ken  
Fix on the lure, which Heaven's eternal King  
Whirls in the rolling spheres." As on his feet  
The falcon first looks down, then to the sky  
Turns, and forth stretches eager for the food,  
That wooes him thither; so the call I heard:  
So onward, far as the dividing rock  
Gave way, I journey'd, till the plain was reach'd.

On the fifth circle when I stood at large,  
A race appear'd before me, on the ground  
All downward lying prone and weeping sore.  
"My soul hath cleaved to the dust," I heard  
With sighs so deep, they well nigh choked the words.  
"O ye elect of God! whose penal woes

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<sup>a</sup> "Who mourn." "Blessed are they that mourn; for they shall be comforted."—Matt. v. 4

Towards the steep rising our uncertain way."

"If ye approach secure from this our doom,  
Prostration, and would urge your course with speed,  
See that ye still to rightward keep the brink."

So them the bard besought; and such the words,  
Beyond us some short space, in answer came.

I noted what remain'd yet hidden from them:<sup>7</sup>

Thence to my liege's eyes mine eyes I bent,  
And he, forthwith interpreting their suit,  
Beckon'd his glad assent. Free then to act  
As pleased me, I drew near, and took my stand  
Over that shade whose words I late had mark'd.  
And, "Spirit!" I said, "in whom repentant tears  
Mature that blessed hour when thou with God  
Shalt find acceptance, for a while suspend

For me that mightier care. Say who thou wast;

Why thus ye grovel on your bellies prone;

And if, in aught, ye wish my service there,

Whence living I am come." He answering spake:

"The cause why Heaven our back towards his cope

Reverses, shalt thou know: but me know first,

The successor of Peter,<sup>8</sup> and the name

And title of my lineage, from that stream<sup>9</sup>

That 'twixt Chiaveri and Siestri draws

His limpid waters through the lowly glen.

A month and little more by proof I learnt,

With what a weight that robe of sovereignty

Upon his shoulder rests, who from the mire

Would guard it; that each other fardel seems

But feathers in the balance. Late, alas!

Was my conversion: but, when I became

Rome's pastor, I discerned at once the dream

And cozenage of life; saw that the heart

Rested not there, and yet no prouder height

<sup>7</sup> "I noted what remain'd yet hidden from them." They were ignorant, it appeared, whether Dante was come there to be purged of his sins.

<sup>8</sup> "The successor of Peter." Ottobuono, of the family of Fieschi,

Counts of Lavagno, died thirty-nine days after he became Pope, with the title of Adrian V., in 1276.

<sup>9</sup> "That stream." The river Lavagno, in the Genoese territory; to the east of which territory are situated Siestri and Chiaveri.

No more enamor'd, in my bosom love  
 Of purer being kindled. For till then  
 I was a soul in misery, alienate  
 From God, and covetous of all earthly things;  
 Now, as thou secst, here punish'd for my doting.  
 Such cleansing from the taint of avarice,  
 Do spirits, converted, need. This mount inflicts  
 No direr penalty. E'en as our eyes  
 Fasten'd below, nor e'er to loftier clime  
 Were lifted; thus hath justice level'd us,  
 Here on the earth. As avarice quench'd our love  
 Of good, without which is no working; thus  
 Here justice holds us prison'd, hand and foot  
 Chain'd down and bound, while Heaven's just Lord shall  
 please,

So long to tarry, motionless, outstretch'd."

My knees I stoop'd, and would have spoke; but he,  
 Ere my beginning, by his ear perceived  
 I did him reverence; and "What cause," said he,  
 "Hath bow'd thee thus?"—"Compunction," I rejoin'd,  
 "And inward awe of your high dignity."

"Up," he exclaim'd, "brother! upon thy feet  
 Arise; err not: thy fellow-servant I,  
 (Thine and all others') of one Sovran Power.  
 If thou hast ever mark'd those holy sounds  
 Of gospel truth, 'nor shall be given in marriage,'  
 Thou mayst discern the reasons of my speech.  
 Go thy ways now; and linger here no more.  
 Thy tarrying is a let unto the tears,  
 With which I hasten that whereof thou spakest.  
 I have on earth a kinswoman;<sup>10</sup> her name  
 Alagia, worthy in herself, so ill  
 Example of our house corrupt her not:  
 And she is all remaineth of me there."

<sup>10</sup> "A kinswoman." Alagia is said to have been the wife of the Marchese Marcello Malaspina, one of

the Poet's protectors during his exile. See Canto viii. 133.

ARGUMENT.—Among those of the fifth cornice, Hugh Capet records illustrious examples of voluntary poverty and of bounty; then tells who himself is, and speaks of his descendants on the French throne; and, lastly, adds some noted instances of avarice. When he has ended, the mountain shakes, and all the spirits sing "Glory to God."

ILL strives the will, 'gainst will more wise that strives:  
 His pleasure therefore to mine own preferr'd,  
 I drew the sponge yet thirsty from the wave.  
 Onward I moved: he also onward moved,  
 Who led me, coasting still, wherever place  
 Along the rock was vacant; as a man  
 Walks near the battlements on narrow wall.  
 For those on the other part, who drop by drop  
 Wring out their all-infecting malady,  
 Too closely press the verge. Accurst be thou,  
 Inveterate wolf!<sup>1</sup> whose gorge ingluts more prey,  
 Than every beast beside, yet is not fill'd;  
 So bottomless thy maw.—Ye spheres of Heaven!  
 To whom there are, as seems, who attribute  
 All change in mortal state, when is the day  
 Of his appearing,<sup>2</sup> for whom fate reserves  
 To chase her hence?—With wary steps and slow  
 We pass'd; and I attentive to the shades,  
 Whom piteously I heard lament and wail;  
 And, 'midst the wailing, one before us heard  
 Cry out "O blessed Virgin!" as a dame  
 In the sharp pangs of childbed; and "How poor  
 Thou wast," it added, "witness that low roof  
 Where thou didst lay thy sacred burden down.  
 O good Fabricius! thou didst virtue choose  
 With poverty, before great wealth with vice."  
 The words so pleased me, that desire to know  
 The spirit, from whose lip they seem'd to come,  
 Did draw me onward. Yet it spake the gift  
 Of Nicholas,<sup>3</sup> which on the maidens he

<sup>1</sup> "Wolf." Avarice.

<sup>2</sup> He is thought to allude to Can Grande della Scala. See "Hell," Canto i. 98.

<sup>3</sup> An angel having revealed to him that the father of a family was so impoverished as to resolve on exposing the chastity of his three daugh-

Unblemish'd. "Spirit! who dost speak of deeds  
 So worthy, tell me who thou wast," I said,  
 "And why thou dost with single voice renew  
 Memorial of such praise. That boon vouchsafed  
 Haply shall meet reward; if I return  
 To finish the short pilgrimage of life,  
 Still speeding to its close on restless wing."

"I," answer'd he, "will tell thee; not for help,  
 Which thence I look for; but that in thyself  
 Grace so exceeding shines, before thy time  
 Of mortal dissolution. I was root<sup>4</sup>  
 Of that ill plant, whose shade such poison sheds  
 O'er all the Christian land, that seldom thence  
 Good fruit is gather'd. Vengeance soon should come,  
 Had Ghent and Douay, Lille and Bruges power,<sup>5</sup>  
 And vengeance I of Heaven's great Judge implore.  
 Hugh Capet was I hight: from me descend  
 The Philips and the Louis, of whom France  
 Newly is govern'd: born of one, who plied  
 The slaughterer's trade<sup>6</sup> at Paris. When the race  
 Of ancient kings had vanish'd (all save one<sup>7</sup>  
 Wrapt up in sable weeds) within my gripe  
 I found the reins of empire, and such powers  
 Of new acquirement, with full store of friends,  
 That soon the widow'd circlet of the crown  
 Was girt upon the temples of my son,<sup>8</sup>

ters to sale, Nicholas threw in at the window of their house three bags of money, containing a sufficient portion for each of them.

<sup>4</sup> "Root." Hugh Capet, ancestor of Philip IV.

<sup>5</sup> These cities had lately been seized by Philip IV. The spirit intimates the approaching defeat of the French army by the Flemings, in the battle of Courtrai, which happened in 1302.

<sup>6</sup> "The slaughterer's trade." This reflection on the birth of his ancestor induced Francis I to forbid the reading of Dante in his dominions. Hugh Capet, who came to the throne of France in 987, was, however, the grandson of Robert, who was the brother of Eudes, King of France in 888; and it may, therefore, well be

questioned whether by Beccaio di Parigi is meant literally one who carried on the trade of a butcher, at Paris, and whether the sanguinary disposition of Hugh Capet's father is not stigmatized by this opprobrious appellation.

<sup>7</sup> The posterity of Charlemain, the second race of French monarchs, had failed, with the exception of Charles of Lorraine, who is said, on account of the melancholy temper of his mind, to have always clothed himself in black. Venturi suggests that Dante may have confounded him with Childeric III, the last of the Merovingian, or first, race, who was deposed and made a monk in 751.

<sup>8</sup> Hugh Capet caused his son Robert to be crowned at Orleans.



Till the great dower of Provence<sup>9</sup> had removed  
 The stains, that yet obscured our lowly blood,  
 Its sway indeed was narrow; but howe'er.  
 It wrought no evil: there, with force and lies,  
 Began its rapine: after, for amends,  
 Poitou it seized, Navarre and Gascony.  
 To Italy came Charles; and for amends,  
 Young Conradine,<sup>10</sup> an innocent victim, slew;  
 And sent the angelic teacher<sup>11</sup> back to Heaven,  
 Still for amends. I see the time at hand,  
 That forth from France invites another Charles<sup>12</sup>  
 To make himself and kindred better known.  
 Unarm'd he issues, saving with that lance,  
 Which the arch-traitor tilted with,<sup>13</sup> and that  
 He carries with so home a thrust, as rives  
 The bowels of poor Florence. No increase  
 Of territory hence, but sin and shame  
 Shall be his guerdon; and so much the more  
 As he more lightly deems of such foul wrong.  
 I see the other<sup>14</sup> (who a prisoner late

<sup>9</sup> "The great dower of Provence." Louis IX and his brother Charles of Anjou married two of the four daughters of Raymond Berenger, Count of Provence. See "Paradise," c. vi. 135.

<sup>10</sup> "Young Conradine." Charles of Anjou put Conradine to death in 1268, and became King of Naples.

<sup>11</sup> "The angelic teacher." Thomas Aquinas. He was reported to have been poisoned by a physician, who wished to ingratiate himself with Charles of Anjou. "In the year 1273, at the end of July, by the said Pope John and by his cardinals, was canonized at Avignon Thomas Aquinas, of the order of Saint Dominic, a master in divinity and philosophy, a man most excellent in all science, and who expounded the sense of Scripture better than anyone since the time of Augustin. He lived in the time of Charles I, King of Sicily; and going to the Council at Lyons, it is said that he was killed by a physician of the said King, who put poison for him into some sweetmeats, thinking to ingratiate himself with King Charles,

because he was of the lineage of the Lords of Aquino, who had rebelled against the King, and doubting lest he should be made cardinal; whence the Church of God received great damage. He died at the abbey of Fossanova, in Campagna."

<sup>12</sup> "Another Charles." Charles of Valois, brother of Philip IV, was sent by Pope Boniface VIII to settle the disturbed state of Florence. In consequence of the measures he adopted for that purpose, our Poet and his friends were condemned to exile and death.

<sup>13</sup> "— with that lance." If I remember right, in one of the old romances, Judas is represented tilting with our Saviour.

<sup>14</sup> "The other." Charles, King of Naples, the eldest son of Charles of Anjou, having, contrary to the directions of his father, engaged with Ruggieri de Lauria, the admiral of Peter of Arragon, was made prisoner, and carried into Sicily, June, 1284. He afterward, in consideration of a large sum of money, married his daughter to Azzo VIII, Marquis of Ferrara.

His daughter, whom he bargains for, as do  
 The Corsairs for their slaves. O avarice!  
 What canst thou more, who hast subdued our blood  
 So wholly to thyself, they feel no care  
 Of their own flesh? To hide with direr guilt  
 Past ill and future, lo! the flower-de-luce<sup>15</sup>  
 Enters Alagna; in his Vicar Christ  
 Himself a captive, and his mockery  
 Acted again. Lo! to his holy lip  
 The vinegar and gall once more applied;  
 And he 'twixt living robbers doom'd to bleed.  
 Lo! the new Pilate, of whose cruelty  
 Such violence cannot fill the measure up,  
 With no decree to sanction, pushes on  
 Into the temple<sup>16</sup> his yet eager sails.

"O sovran Master! when shall I rejoice  
 To see the vengeance, which Thy wrath, well-pleased.  
 In secret silence broods?—While daylight lasts,  
 So long what thou didst hear of her, sole spouse  
 Of the Great Spirit, and on which thou turn'dst  
 To me for comment, is the general theme  
 Of all our prayers; but, when it darkens, then  
 A different strain we utter; then record  
 Pygmalion, whom his gluttonous thirst of gold  
 Made traitor, robber, parricide: the woes  
 Of Midas, which his greedy wish ensued,  
 Mark'd for derision to all future times:  
 And the fond Achan,<sup>17</sup> how he stole the prey,  
 That yet he seems by Joshua's ire pursued.  
 Sapphira with her husband next we blame;

<sup>15</sup> "The flower-de-luce." Boniface VIII was seized at Alagna in Campagna, by the order of Philip IV, in the year 1303, and soon after died of grief. G. Villani, lib. viii. cap. lxxiii. "As it pleased God, the heart of Boniface being petrified with grief, through the injury he had sustained, when he came to Rome, he fell into a strange malady, for he gnawed himself as one frantic, and in this state expired." His character is strongly drawn by the

annalist in the next chapter. Thus, says Landino, was verified the prophecy of Celestine respecting him, that he should enter on the papedom like a fox, reign like a lion, and die like a dog.

<sup>16</sup> It is uncertain whether our Poet alludes still to the event mentioned in the preceding note, or to the destruction of the order of the Templars in 1310, but the latter appears more probable.

<sup>17</sup> "Achan." Joshua vii.

Spurn'd Heliodorus.<sup>18</sup> All the mountain round  
Rings with the infamy of Thracia's king,<sup>19</sup>  
Who slew his Phrygian charge: and last a shout  
Ascends: 'Declare, O Crassus!<sup>20</sup> for thou know'st,  
The flavour of thy gold.' The voice of each  
Now high, now low, as each his impulse prompts,  
Is led through many a pitch, acute or grave.  
Therefore, not singly, I erewhile rehearsed  
That blessedness we tell of in the day:  
But near me, none, beside, his accent raised."

From him we now had parted, and essay'd  
With utmost efforts to surmount the way;  
When I did feel, as nodding to its fall,  
The mountain tremble; whence an icy chill  
Seized on me, as on one to death convey'd.  
So shook not Delos, when Latona there  
Couch'd to bring forth the twin-born eyes of Heaven.

Forthwith from every side a shout arose  
So vehement, that suddenly my guide  
Drew near, and cried: "Doubt not, while I conduct thee."  
"Glory!" all shouted (such the sounds mine ear  
Gather'd from those, who near me swell'd the sounds)  
"Glory in the highest be to God." We stood  
Immovably suspended, like to those,  
The shepherds, who first heard in Bethlehem's field  
That song: till ceased the trembling, and the song  
Was ended: then our hallow'd path resumed,  
Eying the prostrate shadows, who renew'd  
Their custom'd mourning. Never in my breast  
Did ignorance so struggle with desire  
Of knowledge, if my memory do not err,  
As in that moment; nor through haste dared I  
To question, nor myself could aught discern.  
So on I fared, in thoughtfulness and dread.

<sup>18</sup> "Heliodorus." "For there appeared unto them an horse, with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely and smote at Heliodorus with his fore feet." 2 Macc. iii. 25.

<sup>19</sup> "Thracia's king." Polymnestor, the murderer of Polydorus. "Hell," Canto xxx. 19.

<sup>20</sup> "Crassus." Marcus Crassus, who fell miserably in the Parthian war.

ARGUMENT.—The two Poets are overtaken by the spirit of Statius, who, being cleansed, is on his way to Paradise, and who explains the cause of the mountain shaking, and of the hymn; his joy at beholding Virgil.

THE natural thirst, ne'er quench'd but from the well<sup>1</sup>  
 Whereof the woman of Samaria craved,  
 Excited; haste, along the cumber'd path,  
 After my guide, impell'd; and pity moved  
 My bosom for the 'vengeful doom though just.  
 When lo! even as Luke<sup>2</sup> relates, that Christ  
 Appear'd unto the two upon their way,  
 New-risen from His vaulted grave; to us  
 A shade appear'd, and after us approach'd,  
 Contemplating the crowd beneath its feet.  
 We were not ware of it; so first it spake,  
 Saying, "God give you peace, my brethren!" then  
 Sudden we turn'd: and Virgil such salute,  
 As fitted that kind greeting, gave; and cried:  
 "Peace in the blessed council be thy lot,  
 Awarded by that righteous court which me  
 To everlasting banishment exiles."  
 "How!" he exclaim'd, nor from his speed meanwhile  
 Desisting; "If that ye be spirits whom God  
 Vouchsafes not room above; who up the height  
 Has been thus far your guide?" To whom the bard:  
 "If thou observe the tokens,<sup>3</sup> which this man,  
 Traced by the finger of the Angel, bears;  
 'Tis plain that in the kingdom of the just  
 He needs must share. But sithence she,<sup>4</sup> whose wheel  
 Spins day and night, for him not yet had drawn  
 That yarn, which on the fatal distaff piled,  
 Clotho apportions to each wight that breathes;

<sup>1</sup> "The well." "The woman saith unto him, Sir, give me this water, that I thirst not."—John, iv. 15.

<sup>2</sup> "Luke." Chapter xxiv. 13.

<sup>3</sup> "The tokens." The letter P for Peccata, sins, inscribed upon his

forehead by the Angel, in order to his being cleared of them in his passage through Purgatory to Paradise.

<sup>4</sup> "She." Lachesis, one of the three fates.

His soul, that sister is to mine and thine.  
Not of herself could mount; for not like ours  
Her ken: whence I, from forth the ample gulf  
Of Hell, was ta'en, to lead him, and will lead  
Far as my lore avails. But, if thou know,  
Instruct us for what cause, the mount erewhile  
Thus shook, and trembled: wherefore all at once  
Seem'd shouting, even from his wave-wash'd foot."

That questioning so tallied with my wish,  
The thirst did feel abatement of its edge  
E'en from expectance. He forthwith replied:  
"In its devotion, nought irregular  
This mount can witness, or by punctual rule  
Unsanction'd: here from every change exempt,  
Other than that, which Heaven in itself  
Doth of itself receive, no influence  
Can reach us. Tempest none, shower, hail, or snow,  
Hoar frost, or dewy moistness higher falls  
Than that brief scale of threefold steps: thick clouds,  
Nor scudding rack, are ever seen: swift glance  
Ne'er lightens; nor Thaumantian Iris gleams,  
That yonder often shifts on each side Heaven.  
Vapour adust doth never mount above  
The highest of the trinal stairs, whereon  
Peter's vicegerent stands. Lower perchance,  
With various motion rock'd, trembles the soil:  
But here, through wind in earth's deep hollow pent,  
I know not how, yet never trembled: then  
Trembles, when any spirit feels itself  
So purified, that it may rise, or move  
For rising; and such loud acclaim ensues.  
Purification, by the will alone,  
Is proved, that free to change society  
Seizes the soul rejoicing in her will.  
Desire of bliss is present from the first;  
But strong propension hinders, to that wish  
By the just ordinance of Heaven opposed;  
Propension now as eager to fulfil  
The allotted torment, as erewhile to sin.  
And I, who in this punishment had lain

---

Five hundred years and more, but now have felt  
 Free wish for happier clime. Therefore thou felt'st  
 The mountain tremble; and the spirits devout  
 Heard'st, over all his limits, utter praise  
 To that liege Lord, whom I entreat their joy  
 To hasten." Thus he spake: and, since the draught  
 Is grateful ever as the thirst is keen,  
 No words may speak my fulness of content.

"Now," said the instructor sage, "I see the net  
 That takes ye here; and how the toils are loosed;  
 Why rocks the mountain, and why ye rejoice.  
 Vouchsafe, that from thy lips I next may learn  
 Who on the earth thou wast; and wherefore here,  
 So many an age, wert prostrate."—"In that time,  
 When the good Titus,<sup>5</sup> with Heaven's King to help,  
 Avenged those piteous gashes, whence the blood  
 By Judas sold did issue; with the name<sup>6</sup>  
 Most lasting and most honor'd, there, was I  
 Abundantly renown'd," the shade replied,  
 "Not yet with faith endued. So passing sweet  
 My vocal spirit; from Tolosa, Rome  
 To herself drew me, where I merited  
 A myrtle garland to inwreath my brow.  
 Statius they name me still. Of Thebes I sang,  
 And next of great Achilles; but i' the way  
 Fell with the second burden. Of my flame  
 Those sparkles were the seeds, which I derived  
 From the bright fountain of celestial fire  
 That feeds unnumber'd lamps; the song I mean  
 Which sounds Æneas' wanderings: that the breast  
 I hung at; that the nurse, from whom my veins  
 Drank inspiration: whose authority  
 Was ever sacred with me. To have lived  
 Coeval with the Mantuan, I would bide  
 The revolution of another sun  
 Beyond my stated years in banishment."

<sup>5</sup> "When the good Titus." When it was so ordered by the divine Providence that Titus, by the destruction of Jerusalem, should

avenge the death of our Saviour on the Jews.

<sup>6</sup> "The name." The name of Poet.

The Mantuan, when he heard him, turn'd to me;  
And holding silence, by his countenance  
Enjoin'd me silence: but the power, which wills,  
Bears not supreme control: laughter and tears  
Follow so closely on the passion prompts them,  
They wait not for the motions of the will  
In natures most sincere. I did but smile,  
As one who winks; and thereupon the shade  
Broke off, and peer'd into mine eyes, where best  
Our looks interpret. "So to good event  
Mayst thou conduct such great emprise," he cried,  
"Say, why across thy visage beam'd, but now,  
The lightning of a smile." On either part  
Now am I straiten'd; one conjures me speak,  
The other to silence binds me: whence a sigh  
I utter, and the sigh is heard. "Speak on,"  
The teacher cried: "and do not fear to speak;  
But tell him what so earnestly he asks."  
Whereon I thus: "Perchance, O ancient spirit!  
Thou marvel'st at my smiling. There is room  
For yet more wonder. He, who guides my ken  
On high, he is that Mantuan, led by whom  
Thou didst presume of men and gods to sing.  
If other cause thou deem'dst for which I smiled,  
Leave it as not the true one: and believe  
Those words, thou spakest of him, indeed the cause."  
Now down he bent to embrace my teacher's feet;  
But he forbade him: "Brother! do it not:  
Thou art a shadow, and behold'st a shade."  
He, rising, answer'd thus: "Now hast thou proved  
The force and ardour of the love I bear thee,  
When I forget we are but things of air,  
And, as a substance, treat an empty shade."

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ARGUMENT.—Dante, Virgil, and Statius mount to the sixth cornice, where the sin of gluttony is cleansed, the two Latin Poets discoursing by the way. Turning to the right, they find a tree hung with sweet-smelling fruit, and watered by a shower that issues from the rock. Voices are heard to proceed from among the leaves, recording examples of temperance.

NOW we had left the Angel, who had turn'd  
 To the sixth circle our ascending step;  
 One gash from off my forehead razed; while they,  
 Whose wishes tend to justice, shouted forth,  
 "Blessed!" and ended with "I thirst"; and I,  
 More nimble than along the other straits,  
 So journey'd, that, without the sense of toil,  
 I follow'd upwards the swift-footed shades;  
 When Virgil thus began: "Let its pure flame  
 From virtue flow, and love can never fail  
 To warm another's bosom, so the light  
 Shine manifestly forth. Hence, from that hour,  
 When, 'mongst us in the purlieu of the deep,  
 Came down the spirit of Aquinum's bard,  
 Who told of thine affection, my good will  
 Hath been for thee of quality as strong  
 As ever link'd itself to one not seen.  
 Therefore these stairs will now seem short to me.  
 But tell me: and, if too secure, I loose  
 The rein with a friend's licence, as a friend  
 Forgive me, and speak now as with a friend:  
 How chanced it covetous desire could find  
 Place in that bosom, 'midst such ample store  
 Of wisdom, as thy zeal had treasured there?"

First somewhat moved to laughter by his words,  
 Statius replied: "Each syllable of thine  
 Is a dear pledge of love. Things oft appear,  
 That minister false matter to our doubts,  
 When their true causes are removed from sight.  
 Thy question doth assure me, thou believest

<sup>1</sup> "Blessed." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt. v. 6.

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I was on earth a covetous man; perhaps  
 Because thou found'st me in that circle placed.  
 Know then I was too wide of avarice:  
 And e'en for that excess, thousands of moons  
 Have wax'd and waned upon my sufferings.  
 And were it not that I with heedful care  
 Noted, where thou exclaim'st as if in ire  
 With human nature, 'Why, thou cursed thirst  
 Of gold! dost not with juster measure guide  
 The appetite of mortals?' I had met  
 The fierce encounter of the voluble rock.  
 Then was I ware that, with too ample wing,  
 The hands may haste to lavishment; and turn'd,  
 As from my other evil, so from this,  
 In penitence. How many from their grave  
 Shall with shorn locks<sup>2</sup> arise, who living, ay,  
 And at life's last extreme, of this offence,  
 Through ignorance, did not repent! And know,  
 The fault, which lies direct from any sin  
 In level opposition, here, with that,  
 Wastes its green rankness on one common heap.  
 Therefore, if I have been with those, who wail  
 Their avarice, to cleanse me; through reverse  
 Of their transgression, such hath been my lot."

To whom the sovran of the pastoral song:  
 "While thou didst sing that cruel warfare waged  
 By the twin sorrow of Jocasta's womb<sup>3</sup>  
 From thy discourse with Clio there, it seems  
 As faith had not been thine; without the which,  
 Good deeds suffice not. And if so, what sun  
 Rose on thee, or what candle pierced the dark,  
 That thou didst after see to hoise the sail,  
 And follow where the fisherman had led?"

He answering thus: "By thee conducted first,  
 I enter'd the Parnassian grots, and quaff'd  
 Of the clear spring: illumined first by thee,  
 Open'd mine eyes to God. Thou didst, as one  
 Who, journeying through the darkness, bears a light

<sup>2</sup> "With shorn locks." See "Hell,"  
 Canto vii. 58.

<sup>3</sup> "The twin sorrow of Jocasta's  
 womb." Eteocles and Polynices.

Behind, that profits not himself, but makes  
 His followers wise, when thou exclaimed'st, 'Lo!  
 A renovated world, Justice return'd,  
 Times of primeval innocence restored,  
 And a new race descended from above.'  
 Poet and Christian both to thee I owed.  
 That thou mayst mark more clearly what I trace,  
 My hand shall stretch forth to inform the lines  
 With livelier colouring. Soon o'er all the world,  
 By messengers from Heaven, the true belief  
 Teem'd now prolific; and that word of thine,  
 Accordant, to the new instructors chimed.  
 Induced by which agreement, I was wont  
 Resort to them; and soon their sanctity  
 So won upon me, that, Domitian's rage  
 Pursuing them, I mix'd my tears with theirs;  
 And, while on earth I stay'd, still succor'd them;  
 And their most righteous customs made me scorn  
 All sects besides. Before I led the Greeks,  
 In tuneful fiction, to the streams of Thebes,  
 I was baptized; but secretly, through fear,  
 Remain'd a Christian, and conform'd long time  
 To Pagan rites. Four centuries and more,  
 I, for that lukewarmness, was fain to pace  
 Round the fourth circle. Thou then, who hast raised  
 The covering which did hide such blessing from me,  
 Whilst much of this ascent is yet to climb,  
 Say, if thou know, where our old Terence bides,  
 Cæcilius, Plautus, Varro: if condemn'd  
 They dwell, and in what province of the deep."  
 "These," said my guide, "with Persius and myself,  
 And others many more, are with that Greek,<sup>4</sup>  
 Of mortals, the most cherish'd by the Nine,  
 In the first ward<sup>5</sup> of darkness. There oft-times,  
 We of that mount hold converse, on whose top  
 For aye our nurses live. We have the bard  
 Of Pella,<sup>6</sup> and the Teian,<sup>7</sup> Agatho,  
 Simonides, and many a Grecian else

<sup>4</sup> "That Greek." Homer.

<sup>5</sup> "In the first ward." In Limbo.

<sup>6</sup> Euripides.

<sup>7</sup> "The Teian." Anacreon.

Ingarlanded with laurel. Of thy train,  
 Antigone is there, Deiphile,  
 Argia, and as sorrowful as erst  
 Ismene, and who show'd Langia's wave:<sup>8</sup>  
 Deïdamia with her sisters there,  
 And blind Tiresias' daughter,<sup>9</sup> and the bride  
 Sea-born of Peleus."<sup>10</sup> Either poct now  
 Was silent; and no longer by the ascent  
 Or the steep walls obstructed, round them cast  
 Inquiring eyes. Four handmaids of the day  
 Had finish'd now their office, and the fifth  
 Was at the chariot-beam, directing still  
 Its flamy point aloof; when thus my guide:  
 "Methinks, it well behoves us to the brink  
 Bend the right shoulder, circuiting the mount,  
 As we have ever used." So custom there  
 Was usher to the road; the which we chose  
 Less doubtful, as that worthy shade<sup>11</sup> complied.

They on before me went: I sole pursued,  
 Listening their speech, that to my thoughts convey'd  
 Mysterious lessons of sweet poesy.  
 But soon they ceased; for midway of the road  
 A tree we found, with goodly fruitage hung,  
 And pleasant to the smell: and as a fir,  
 Upward from bough to bough, less ample spreads;  
 So downward this less ample spread; that none,  
 Methinks, aloft may climb. Upon the side,  
 That closed our path, a liquid crystal fell  
 From the steep rock, and through the sprays above  
 Stream'd showering. With associate step the bards  
 Drew near the plant; and, from amidst the leaves,  
 A voice was heard: "Ye shall be chary of me;"  
 And after added: "Mary took more thought  
 For joy and honour of the nuptial feast,  
 Than for herself, who answers now for you.

<sup>8</sup> Hyppisile.

<sup>9</sup> "Tiresias' daughter." Dante, as some have thought, had forgotten that he had placed Manto, the daughter of Tiresias, among the sorcerers. See "Hell," Canto xx. Vellutello endeavors to reconcile the

apparent inconsistency, by observing, that although she was placed there as a sinner, yet, as one of famous memory, she had also a place among the worthies in Limbo.

<sup>10</sup> Thetis.

<sup>11</sup> "That worthy shade." Statius.

The women of old Rome were satisfied  
 With water for their beverage. Daniel<sup>12</sup> fed  
 On pulse, and wisdom gain'd. The primal age  
 Was beautiful as gold: and hunger then  
 Made acorns tasteful; thirst, each rivulet  
 Run nectar. Honey and locusts were the food,  
 Whereon the Baptist in the wilderness  
 Fed, and that eminence of glory reach'd  
 And greatness, which the Evangelist records."

### CANTO XXIII

ARGUMENT.—They are overtaken by the spirit of Forese, who had been a friend of our Poet's on earth, and who now inveighs bitterly against the immodest dress of their countrywomen at Florence.

ON the green leaf mine eyes were fix'd, like his  
 Who throws away his days in idle chase  
 Of the diminutive birds, when thus I heard  
 The more than father warn me: "Son! our time  
 Asks thriftier using. Linger not: away!"

Thereat my face and steps at once I turn'd  
 Toward the sages, by whose converse cheer'd  
 I journey'd on, and felt no toil: and lo!  
 A sound of weeping, and a song: "My lips,<sup>1</sup>  
 O Lord!" and these so mingled, it gave birth  
 To pleasure and to pain. "O Sirs beloved!  
 Say what is this I hear." Thus I inquired.

"Spirits," said he, "who, as they go, perchance,  
 Their debt of duty pay." As on their road  
 The thoughtful pilgrims, overtaking some  
 Not known unto them, turn to them, and look,  
 But stay not; thus, approaching from behind  
 With speedier motion, eyed us, as they pass'd,

<sup>12</sup> "Daniel." "Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Michael, and Azariah, 'Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink,'—Dan. i. 11, 12. "Thus Melzar took away the portion of their meat, and the

wine that they should drink: and gave them pulse. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."—Ibid. 16, 17.  
<sup>1</sup> "O Lord, open thou my lips; and my mouth shall show forth thy praise."—Psalm li. 15.

A crowd of spirits, silent and devout.  
 The eyes of each were dark and hollow; pale  
 Their visage, and so lean withal, the bones  
 Stood staring through the skin. I do not think  
 Thus dry and meagre Erisichthon show'd,  
 When pinch'd by sharp-set famine to the quick.  
 "Lo!" to myself I mused, "the race, who lost  
 Jerusalem, when Mary with dire beak  
 Prey'd on her child." The sockets seem'd as rings,  
 From which the gems were dropt. Who reads the name<sup>2</sup>  
 Of man upon his forehead, there the M  
 Had traced most plainly. Who would deem, that scent  
 Of water and an apple could have proved  
 Powerful to generate such pining want,  
 Not knowing how it wrought? While now I stood,  
 Wondering what thus could waste them, (for the cause  
 Of their gaunt hollowness and sealy rind  
 Appear'd not,) lo! a spirit turn'd his eyes  
 In their deep-sunken eells, and fasten'd them  
 On me, then eried with vehemence aloud:  
 "What graee is this vouchsafed me?" By his looks  
 I ne'er had recognized him: but the voice  
 Brought to my knowledge what his cheer conceal'd.  
 Remembrance of his alter'd lineaments  
 Was kindled from that spark; and I agnized  
 The visage of Forese.<sup>3</sup> "Ah! respect  
 This wan and leprous-wither'd skin," thus he  
 Suppliant implored, "this macerated flesh.  
 Speak to me truly of thyself. And who  
 Are those twain spirits, that escort thee there?  
 Be it not said thou scorn'st to talk with me."  
 "That face of thine," I answer'd him, "which dead  
 I once bewail'd, disposes me not less  
 For weeping, when I see it thus transform'd.  
 Say then, by Heaven, what blasts ye thus? The whilst  
 I wonder, ask not speech from me: unapt

<sup>2</sup> The temples, nose, and forehead  
 are supposed to represent this letter  
 [of the Latin word (H)OMO—  
 man], and the eyes the two O's.  
<sup>3</sup> A brother of Piccarda. See also

Canto xxiv. and "Paradise." Canto  
 iii. Cionacci is referred to by  
 Lombardi, in order to show that  
 Forese was also the brother of Corso  
 Donati, our author's political enemy.

Is he to speak, whom other will employs."

He thus: "The water and the plant, we pass'd,  
With power are gifted, by the eternal will  
Infused; the which so pines me. Every spirit,  
Whose song bewails his gluttony indulged  
Too grossly, here in hunger and in thirst  
Is purified. The odour, which the fruit,  
And spray that showers upon the verdure, breathe,  
Inflames us with desire to feed and drink.  
Nor once alone, encompassing our route,  
We come to add fresh fuel to the pain:  
Pain, said I? solace rather: for that will,  
To the tree, leads us, by which Christ was led  
To call on Eli, joyful, when he paid  
Our ransom from his vein." I answering thus:  
"Forese! from that day, in which the world  
For better life thou changedst, not five years  
Have circled. If the power of sinning more  
Were first concluded in thee, ere thou knew'st  
That kindly grief which re-espouses us  
To God, how hither art thou come so soon?  
I thought to find thee lower,<sup>4</sup> there, where time  
Is recompense for time." He straight replied:  
"To drink up the sweet wormwood of affliction  
I have been brought thus early, by the tears  
Stream'd down my Nella's<sup>5</sup> cheeks. Her prayers devout,  
Her sighs have drawn me from the coast, where oft  
Expectance lingers; and have set me free  
From the other circles. In the sight of God  
So much the dearer is my widow prized,  
She whom I loved so fondly, as she ranks  
More singly eminent for virtuous deeds.  
The tract, most barbarous of Sardinia's isle,<sup>6</sup>  
Hath dames more chaste, and modester by far,  
Than that wherein I left her. O sweet brother!  
What wouldst thou have me say? A time to come  
Stands full within my view, to which this hour

<sup>4</sup> In the Ante-Purgatory. See Canto ii.  
<sup>5</sup> The wife of Forese.  
<sup>6</sup> The Barbagia is a part of Sardinia, to which that name was given, on account of the uncivilized state of its inhabitants, who are said to have gone nearly naked.

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Shall not be counted of an ancient date,  
 When from the pulpit shall be loudly warn'd  
 The unblushing dames of Florence, lest they bare  
 Unkerchief'd bosoms to the common gaze.  
 What savage women hath the world e'er seen,  
 What Saracens,<sup>7</sup> for whom there needed scourge  
 Of spiritual or other discipline,  
 To force them walk with covering on their limbs?  
 But did they see, the shameless ones, what Heaven  
 Wafts on swift wing toward them while I speak,  
 Their mouths were oped for howling: they shall taste  
 Of sorrow (unless foresight cheat me here)  
 Or e'er the cheek of him be clothed with down,  
 Who is now rock'd with lullaby asleep.  
 Ah! now, my brother, hide thyself no more:  
 Thou seest how not I alone, but all,  
 Gaze, where thou veil'st the intercepted sun."

Whence I replied: "If thou recal to mind  
 What we were once together, even yet  
 Remembrance of those days may grieve thee sore.  
 That I forsook that life was due to him  
 Who there precedes me, some few evenings past,  
 When she was round, who shines with sister lamp  
 To his that glisters yonder," and I show'd  
 The sun. "'Tis he, who through profoundest night  
 Of the true dead has brought me, with this flesh  
 As true, that follows. From that gloom the aid  
 Of his sure comfort drew me on to climb,  
 And, climbing, wind along this mountain-steep,  
 Which rectifies in you whate'er the world  
 Made crooked and depraved. I have his word,  
 That he will bear me company as far  
 As till I come where Beatrice dwells:  
 But there must leave me. Virgil is that spirit,  
 Who thus hath promised," and I pointed to him;  
 "The other is that shade, for whom so late  
 Your realm, as he arose, exulting, shook  
 Through every pendent cliff and rocky bound."

<sup>7</sup> "Saracens." This word, during the Middle Ages, was applied to all nations (except the Jews) who did not profess Christianity.

ARGUMENT.—Forese points out several others by name who are here, like himself, purifying themselves from the vice of gluttony; and amongst the rest, Buonaggiunta of Lucca, with whom our Poet converses. Forese then predicts the violent end of Dante's political enemy, Corso Donati; and, when he has quitted them, the Poet, in company with Statius and Virgil, arrives at another tree, from whence issue voices that record ancient examples of gluttony; and proceeding forward, they are directed by an Angel which way to ascend to the next cornice of the mountain.

OUR journey was not slacken'd by our talk,  
 Nor yet our talk by journeying. Still we spake,  
 And urged our travel stoutly, like a ship  
 When the wind sits astern. The shadowy forms,  
 That seem'd things dead and dead again, drew in  
 At their deep-delved orbs rare wonder of me,  
 Perceiving I had life; and I my words  
 Continued, and thus spake: "He journeys up  
 Perhaps more tardily than else he would,  
 For others' sake. But tell me, if thou know'st,  
 Where is Piccarda? Tell me, if I see  
 Any of mark, among this multitude  
 Who eye me thus."—"My sister (she for whom,  
 'Twixt beautiful and good, I cannot say  
 Which name was fitter) wears e'en now her crown,  
 And triumphs in Olympus." Saying this,  
 He added: "Since spare diet hath so worn  
 Our semblance out, 'tis lawful here to name  
 Each one. This," and his finger then he raised,  
 "Is Buonaggiunta,"—Buonaggiunta, he  
 Of Lucca: and that face beyond him, pierced  
 Unto a leaner fineness than the rest,  
 Had keeping of the Church; he was of Tours,<sup>2</sup>  
 And purges by wan abstinence away  
 Bolsena's eels and cups of muscadell."

He show'd me many others, one by one:  
 And all, as they were named, seem'd well content;

<sup>1</sup> "Buonaggiunta." Buonaggiunta  
 Urbiciani, of Lucca.

<sup>2</sup> "He was of Tours." Simon of

Tours became Pope with the title of  
 Martin IV in 1281, and died in 1285.



For no dark gesture I discern'd in any.  
I saw, through hunger, Ubaldino<sup>3</sup> grind  
His teeth on emptiness; and Boniface,<sup>4</sup>  
That waved the crozier o'er a numerous flock.  
I saw the Marquis, who had time erewhile  
To swill at Forli with less drought; yet so,  
Was one ne'er sated. I howe'er, like him  
That, gazing 'midst a crowd, singles out one,  
So singled him of Lucca; for methought  
Was none amongst them took such note of me.  
Somewhat I heard him whisper of Gentucca:  
The sound was indistinct, and murmur'd there,  
Where justice, that so strips them, fix'd her sting.

"Spirit!" said I, "it seems as thou wouldst fain  
Speak with me. Let me hear thee. Mutual wish  
To converse prompts, which let us both indulge."

He, answering, straight began: "Woman is born,  
Whose brow no wimple shades yet, that shall make  
My city please thee, blame it as they may.  
Go then with this forewarning. If aught false  
My whisper too implied, the event shall tell.  
But say, if of a truth I see the man  
Of that new lay the inventor, which begins  
With 'Ladies, ye that con the lore of love.'"

To whom I thus: "Count of me but as one,  
Who am the scribe of love; that, when he breathes,  
Take up my pen, and, as he dictates, write."

"Brother!" said he. "the hindrance, which once held  
The notary, with Guittone and myself,  
Short of that new and sweeter style I hear,  
Is now disclosed: I see how ye your plumes  
Stretch, as the inditer guides them; which, no question,  
Ours did not. He that seeks a grace beyond,  
Sees not the distance parts one style from other."  
And, as contented, here he held his peace.

Like as the birds, that winter near the Nile,  
In squared regiment direct their course,

<sup>3</sup> Ubaldino degli Ubaldini, of Pila,  
in the Florentine territory.

<sup>4</sup> "Boniface," Archbishop of Ra-  
venna. By Venturi he is called

Bonifazio de' Fieschi, a Genoese; by  
Vellutello, the son of the above-  
mentioned Ubaldini; and by Lan-  
dino, Francioso, a Frenchman.

Then stretch themselves in file for speedier flight;  
 Thus all the tribe of spirits, as they turn'd  
 Their visage, faster fled, nimble alike  
 Through leanness and desire. And as a man,  
 Tired with the motion of a trotting steed,  
 Slacks pace, and stays behind his company,  
 Till his o'erbreathed lungs keep temperate time;  
 E'en so Forese let that holy crew  
 Proceed, behind them lingering at my side,  
 And saying: "When shall I again behold thee?"  
 "How long my life may last," said I, "I know not;  
 This know, how soon soever I return,  
 My wishes will before me have arrived:  
 Sithence the place,<sup>5</sup> where I am set to live,  
 Is, day by day, more scoop'd of all its good;  
 And dismal ruin seems to threaten it."

"Go now," he cried: "lo! he,<sup>6</sup> whose guilt is most,  
 Passes before my vision, dragg'd at heels  
 Of an infuriate beast. Toward the vale,  
 Where guilt hath no redemption, on its speeds,  
 Each step increasing swiftness on the last;  
 Until a blow it strikes, that leaveth him  
 A corse most vilely shatter'd. No long space  
 Those wheels have yet to roll," (therewith his eyes  
 Look'd up to Heaven,) "ere thou shalt plainly see  
 That which my words may not more plainly tell.  
 I quit thee: time is precious here: I lose  
 Too much, thus measuring my pace with thine."

As from a troop of well-rank'd chivalry,  
 One knight, more enterprising than the rest,  
 Prieks forth at gallop, eager to display  
 His prowess in the first encounter proved;  
 So parted he from us, with lengthen'd strides;

<sup>5</sup> "The place." Florence.

<sup>6</sup> "He." Corso Donati was suspected of aiming at the sovereignty of Florence. To escape the fury of his fellow-citizens, he fled away on horseback, but falling, was overtaken and slain, A. D. 1308. The contemporary annalist, after relating at length the circumstances of his fate, adds, "that he was one of the wisest

and most valorous knights, the best speaker, the most expert statesman, the most renowned and enterprising man of his age in Italy, a comely knight and of graceful carriage, but very worldly, and in his time had formed many conspiracies in Florence, and entered into many scandalous practices for the sake of attaining state and lordship."

And left me on the way with those twain spirits,  
Who were such mighty marshals of the world.

When he beyond us had so fled, mine eyes  
No nearer reach'd him, than my thoughts his words,  
The branches of another fruit, thick hung,  
And blooming fresh, appear'd. E'en as our steps  
Turn'd thither; not far off, it rose to view.  
Beneath it were a multitude, that raised  
Their hands, and shouted forth I know not what  
Unto the boughs; like greedy and fond brats,  
That beg, and answer none obtain from him,  
Of whom they beg; but more to draw them on,  
He, at arm's length, the object of their wish  
Above them holds aloft, and hides it not.

At length, as undeceived, they went their way:  
And we approach the tree, whom vows and tears  
Sue to in vain; the mighty tree. "Pass on,  
And come not near. Stands higher up the wood,  
Whereof Eve tasted: and from it was ta'en  
This plant." Such sounds from midst the thickets came  
Whence I, with either bard, close to the side  
That rose, pass'd forth beyond. "Remember," next  
We heard, "those unblest creatures of the clouds,"  
How they their twyfold bosoms, overgorged,  
Opposed in fight to Theseus: call to mind  
The Hebrews, how, effeminate, they stoop'd  
To ease their thirst; whence Gideon's ranks were thinn'd,  
As he to Midian<sup>8</sup> march'd adown the hills."

Thus near one border coasting, still we heard  
The sins of gluttony, with woe erewhile  
Reguerdon'd. Then along the lonely path,  
Once more at large, full thousand paces on  
We travel'd, each contemplative and mute.

"Why pensive journey so ye three alone?"  
Thus suddenly a voice exclaim'd: whereat  
I shook, as doth a scared and paltry beast;  
Then raised my head, to look from whence it came.

Was ne'er, in furnace, glass, or metal, seen  
So bright and glowing red, as was the shape

<sup>7</sup> The Centaurs.    <sup>8</sup> Judges, vii.

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I now beheld. "If ye desire to mount,"  
 He cried; "here must ye turn. This way he goes,  
 Who goes in quest of peace." His countenance  
 Had dazzled me; and to my guides I faced  
 Backward, like one who walks as sound directs.

As when, to harbinger the dawn, springs up  
 On freshen'd wing the air of May, and breathes  
 Of fragrance, all impregn'd with herb and flowers;  
 E'en such a wind I felt upon my front  
 Blow gently, and the moving of a wing  
 Perceived, that, moving, shed ambrosial smell;  
 And then a voice: "Blessed are they, whom grace  
 Doth so illume, that appetite in them  
 Exhaleth no inordinate desire,  
 Still hungering as the rule of temperance wills."

## CANTO XXV

ARGUMENT.—Virgil and Statius resolve some doubts that have arisen in the mind of Dante from what he had just seen. They all arrive on the seventh and last cornice, where the sin of incontinence is purged in fire; and the spirits of those suffering therein are heard to record illustrious instances of chastity.

IT was an hour, when he who climbs, had need  
 To walk uncrippled: for the sun<sup>1</sup> had now  
 To Taurus the meridian circle left,  
 And to the Scorpion left the night. As one,  
 That makes no pause, but presses on his road,  
 Whate'er betide him, if some urgent need  
 Impel; so enter'd we upon our way,  
 One before other; for, but singly, none  
 That steep and narrow scale admits to climb.  
 E'en as the young stork lifteth up his wing  
 Through wish to fly, yet ventures not to quit  
 The nest, and drops it; so in me desire  
 Of questioning my guide arose, and fell,

<sup>1</sup> "The sun." The sun had passed the meridian two hours, and that meridian was now occupied by the constellation of Taurus, to which as

the Scorpion is opposite, the latter constellation was consequently at the meridian of night.

A man prepared for speech. Him all our haste  
Restrain'd not; but thus spake the sire beloved:

"Fear not to speed the shaft, that on thy lip  
Stands trembling for its flight." Encouraged thus,  
I straight began: "How there can leanness come,  
Where is no want of nourishment to feed?"

"If thou," he answer'd, "hadst remember'd thee,  
How Meleager<sup>2</sup> with the wasting brand  
Wasted alike, by equal fires consumed;  
This would not trouble thee: and hadst thou thought,  
How in the mirror<sup>3</sup> your reflected form  
With mimic motion vibrates; what now seems  
Hard, had appear'd no harder than the pulp  
Of summer-fruit mature. But that thy will  
In certainty may find its full repose,  
Lo Statius here! on him I call, and pray  
That he would now be healer of thy wound."

"If, in thy presence, I unfold to him  
The secrets of Heaven's vengeance, let me plead  
Thine own injunction to exculpate me."  
So Statius answer'd, and forthwith began:  
"Attend my words, O son, and in thy mind  
Receive them; so shall they be light to clear  
The doubt thou offer'st. Blood, concocted well,  
Which by the thirsty veins is ne'er imbibed,  
And rests as food superfluous, to be ta'en  
From the replenish'd table, in the heart  
Derives effectual virtue, that informs  
The several human limbs, as being that  
Which passes through the veins itself to make them.  
Yet more concocted it descends, where shame  
Forbids to mention: and from thence distils  
In natural vessel on another's blood.  
There each unite together; one disposed  
To endure, to act the other, through that power

<sup>2</sup> Virgil reminds Dante that, as Meleager was wasted away by the decree of the fates, and not through want of blood; so by the divine appointment, there may be leanness where there is no need of nourishment.

<sup>3</sup> As the reflection of a form in a mirror is modified with the modification of the form itself; so the soul, separated from the earthly body, impresses the ghost of that body with its own affections.

It 'gins to work, coagulating first;  
Then vivifies what its own substance made  
Consist. With animation now indued,  
The active virtue (differing from a plant  
No further, than that this is on the way,  
And at its limit that) continues yet  
To operate, that now it moves, and feels,  
As sea-sponge clinging to the rock: and there  
Assumes the organic powers its seed convey'd.  
This is the moment, son! at which the virtue,  
That from the generating heart proceeds,  
Is pliant and expansive; for each limb  
Is in the heart by forgetful nature plann'd.  
How babe of animal becomes, remains  
For thy considering. At this point, more wise,  
Than thou, has err'd, making the soul disjoin'd  
From passive intellect, because he saw  
No organ for the latter's use assign'd.

"Open thy bosom to the truth that comes.

Know, soon as in the embryo, to the brain  
Articulation is complete, then turns  
The primal Mover with a smile of joy  
On such great work of nature; and imbreathes  
New spirit replete with virtue, that what here  
Active it finds, to its own substance draws;  
And forms an individual soul, that lives,  
And feels, and bends reflective on itself.  
And that thou less may'st marvel at the word,  
Mark the sun's heat; how that to wine doth change,  
Mix'd with the moisture filter'd through the vine.

"When Lachesis hath spun the thread,\* the soul  
Takes with her both the human and divine,  
Memory, intelligence, and will, in act  
Far keener than before; the other powers  
Inactive all and mute. No pause allow'd,  
In wondrous sort self-moving, to one strand  
Of those, where the departed roam, she falls:

\*"When Lachesis hath spun the thread." When a man's life  
on earth is at an end.

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Receives her, round the plastic virtue beams,  
 Distinct as in the living limbs before:  
 And as the air, when saturate with showers,  
 The casual beam refracting, decks itself  
 With many a hue; so here the ambient air  
 Weareth that form, which influence of the soul  
 Imprints on it: and like the flame, that where  
 The fire moves, thither follows; so, henceforth,  
 The new form on the spirit follows still:  
 Hence hath it semblance, and is shadow call'd,  
 With each sense, even to the sight, indued:  
 Hence speech is ours, hence laughter, tears, and sighs,  
 Which thou mayst oft have witness'd on the mount.  
 The obedient shadow fails not to present  
 Whatever varying passion moves within us.  
 And this the cause of what thou marvel'st at."

Now the last flexure of our way we reach'd;  
 And to the right hand turning, other care  
 Awaits us. Here the rocky precipice  
 Hurls forth redundant flames; and from the rim  
 A blast up-blown, with forcible rebuff  
 Driveth them back, sequester'd from its bound.

Behov'd us, one by one, along the side,  
 That border'd on the void, to pass; and I  
 Fear'd on one hand the fire, on the other fear'd  
 Headlong to fall: when thus the instructor warn'd:  
 "Strict rein must in this place direct the eyes.  
 A little swerving and the way is lost."

Then from the bosom of the burning mass,  
 "O God of mercy!"<sup>5</sup> heard I sung, and felt  
 No less desire to turn. And when I saw  
 Spirits along the flame proceeding, I  
 Between their footsteps and mine own was fain  
 To share by turns my view. At the hymn's close  
 They shouted loud, "I do not know a man:"<sup>6</sup>  
 Then in low voice again took up the strain;

<sup>5</sup> "Summæ Deus clementiæ." The beginning of the hymn sung on the Sabbath at matins, as in the an-

cient breviaries; in the modern it is "summæ parens clementiæ."  
<sup>6</sup> Luke, i. 34.

"Ran Dian, and drave forth Callisto stung  
 With Cytherea's poison": then return'd  
 Unto their song; then many a pair extoll'd,  
 Who lived in virtue chastely and the bands  
 Of wedded love. Nor from that task, I ween,  
 Surcease they; whilesoe'er the scorching fire  
 Enclasps them. Of such skill appliance needs,  
 To medicine the wound that healeth last.

## CANTO XXVI

ARGUMENT.—The spirits wonder at seeing the shadow cast by the body of Dante on the flame as he passes it. This moves one of them to address him. It proves to be Guido Guinicelli, the Italian poet, who points out to him the spirit of Arnault Daniel, the Provençal, with whom he also speaks.

WHILE singly thus along the rim we walk'd,  
 Oft the good master warn'd me: "Look thou  
 Avail it that I caution thee." The sun [well.  
 Now all the western clime irradiate changed  
 From azure tinct to white; and, as I pass'd,  
 My passing shadow made the umber'd flame  
 Burn ruddier. At so strange a sight I mark'd  
 That many a spirit marvel'd on his way.  
 This bred occasion first to speak of me.  
 "He seems," said they, "no insubstantial frame:"  
 Then, to obtain what certainty they might,  
 Stretch'd tow'rd me, careful not to overpass  
 The burning pale. "O thou! who followest  
 The others, haply not more slow than they,  
 But moved by reverence; answer me, who burn  
 In thirst and fire: nor I alone, but these  
 All for thine answer do more thirst, than doth  
 Indian or Æthiop for the cooling stream.  
 Tell us, how is it that thou makest thyself  
 A wall against the sun, as thou not yet  
 Into the inextricable toils of death  
 Hadst enter'd?" Thus spake one; and I had straight

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To new appearance. Meeting these, there came,  
Midway the burning path, a crowd, on whom  
Earnestly gazing, from each part I view  
The shadows all press forward, severally  
Each snatch a hasty kiss, and then away.  
E'en so the cmmets, 'mid their dusky troops,  
Peer closely one at other, to spy out  
Their mutual road perchance, and how they thrive.

That friendly greeting parted, ere despatch  
Of the first onward step, from either tribe  
Loud clamour rises: those, who newly come,  
Shout "Sodom and Gomorrah!" these, "The cow  
Pasiphaë enter'd, that the beast she woo'd  
Might rush unto her luxury." Then as cranes,  
That part toward the Riphæan mountains fly,  
Part toward the Lybic sands, these to avoid  
The ice, and those the sun; so hasteth off  
One crowd, advances the other; and resume  
Their first song, weeping, and their several shout.

Again drew near my side the very same,  
Who had erewhile besought me; and their looks  
Mark'd eagerness to listen. I, who twice  
Their will had noted, spake: "O spirits! secure,  
Whene'er the time may be, of peaceful end;  
My limbs, nor crude, nor in mature old age,  
Have I left yonder: here they bear me, fed  
With blood, and sinew-strung. That I no more  
May live in blindness, hence I tend aloft.  
There is a Dame on high, who wins for us  
This grace, by which my mortal through your realm  
I bear. But may your utmost wish soon meet  
Such full fruition, that the orb of heaven,  
Fullest of love, and of most ample space,  
Receive you: as ye tell (upon my page  
Henceforth to stand recorded) who ye are;  
And what this multitude, that at your backs  
Have pass'd behind us." As one, mountain-bred,  
Rugged and clownish, if some city's walls  
He chance to enter, round him stares agape.

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Each spirit. But when rid of that amaze,  
 (Not long the inmate of a noble heart,)  
 He, who before had question'd, thus resumed:  
 "O blessed! who, for death preparing, takest  
 Experience of our limits, in thy bark;  
 Their crime, who not with us proceed, was that  
 For which, as he did triumph, Cæsar heard  
 The shout of 'queen,' to taunt him. Hence their cry  
 Of 'Sodom,' as they parted; to rebuke  
 Themselves, and aid the burning by their shame.  
 Our sinning was hermaphrodite: but we,  
 Because the law of human kind we broke,  
 Following like beasts our vile concupiscence,  
 Hence parting from them, to our own disgrace  
 Record the name of her, by whom the beast  
 In bestial tire was acted. Now our deeds  
 Thou know'st, and how we sinn'd. If thou by name  
 Wouldst haply know us, time permits not now  
 To tell so much, nor can I. Of myself  
 Learn what thou wishest. Guinicelli I;  
 Who having truly sorrow'd ere my last,  
 Already cleanse me." With such pious joy,  
 As the two sons upon their mother gazed  
 From sad Lycurgus<sup>1</sup> rescued; such my joy  
 (Save that I more repress'd it) when I heard  
 From his own lips the name of him pronounced,  
 Who was a father to me, and to those  
 My betters, who have ever used the sweet  
 And pleasant rhymes of love. So naught I heard,  
 Nor spake; but long time thoughtfully I went,  
 Gazing on him; and, only for the fire,  
 Approached not nearer. When my eyes were fed  
 By looking on him; with such solemn pledge,  
 As forces credence, I devoted me  
 Unto his service wholly. In reply

<sup>1</sup> Hypsipile had left her infant  
 charge, the son of Lycurgus, on a  
 bank, where it was destroyed by a  
 serpent, when she went to show the  
 Argive army the river of Langia;

and on her escaping the effects of  
 Lycurgus's resentment, the joy her  
 own children felt at the sight of her  
 was such as our Poet felt on behold-  
 ing his predecessor Guinicelli.

Is graved so deeply on my mind, the waves  
Of Lethic shall not wash it off, nor make  
A whit less lively. But as now thy oath  
Has seal'd the truth, declare what cause impels  
That love, which both thy looks and speech bewray."

"Those dulcet lays," I answer'd; "which, as long  
As of our tongue the beauty does not fade,  
Shall make us love the very ink that traced them."

"Brother!" he cried, and pointed at the shade  
Before him, "there is one, whose mother speech  
Doth owe to him a fairer ornament.

He<sup>2</sup> in love ditties, and the tales of prose,  
Without a rival stands; and lets the fools  
Talk on, who think the songster of Limoges<sup>3</sup>  
O'ertops him. Rumour and the popular voice  
They look to, more than truth; and so confirm  
Opinion, ere by art or reason taught.  
Thus many of the elder time cried up  
Guittone, giving him the prize, till truth  
By strength of numbers vanquish'd. If thou own  
So ample privilege, as to have gain'd  
Free entrance to the cloister, whereof Christ  
Is Abbot of the college; say to him  
One paternoster for me, far as needs  
For dwellers in this world, where power to sin  
No longer tempts us." Haply to make way  
For one that follow'd next, when that was said,  
He vanish'd through the fire, as through the wave  
A fish, that glances diving to the deep.

I, to the spirit he had shown me, drew  
A little onward, and besought his name,  
For which my heart, I said, kept gracious room.  
He frankly thus began: "Thy courtesy<sup>4</sup>  
So wins on me, I have nor power nor will  
To hide me. I am Arnault; and with songs,

<sup>2</sup> Dante and Petrarch place Arnault  
Daniel first among Provençal poets.

<sup>3</sup> Giraud de Bornell, of Sideuil, a  
castle in Limoges. He was a Trou-  
badour, much admired and caressed

in his day, and appears to have been  
in favor with the monarchs of Cas-  
tile, Leon, Navarre, and Arragon.  
<sup>4</sup> Arnault is here made to speak  
in his own tongue, the Provençal.

Inorouh this ford of fire I wade, and see  
 The day, I hope for, smiling in my view.  
 I pray ye by the worth that guides ye up  
 Unto the summit of the scale, in time  
 Remember ye my sufferings." With such words  
 He disappear'd in the refining flame.

## CANTO XXVII

ARGUMENT.—An Angel sends them forward through the fire to the last ascent, which leads to the terrestrial Paradise, situated on the summit of the mountain. They have not proceeded many steps on their way upward, when the fall of night hinders them from going further; and our Poet, who has lain down with Virgil and Statius to rest, beholds in a dream two females, figuring the active and contemplative life. With the return of morning, they reach the height; and here Virgil gives Dante full liberty to use his own pleasure and judgment in the choice of his way, till he shall meet with Beatrice.

NOW was the sun<sup>1</sup> so station'd, as when first  
 His early radiance quivers on the heights,  
 Where stream'd his Maker's blood; while Libra  
 Above Hesperian Ebro; and new fires. [hangs  
 Meridian, flash on Ganges' yellow tide.

So day was sinking, when the Angel of God  
 Appear'd before us. Joy was in his mien.  
 Forth of the flame he stood upon the brink;  
 And with a voice, whose lively clearness far  
 Surpass'd our human, "Blessed<sup>2</sup> are the pure  
 In heart," he sang: then near him as we came,  
 "Go ye not further, holy spirits!" he cried,  
 "Ere the fire pierce you: enter in; and list  
 Attentive to the song ye hear from thence."

I, when I heard his saying, was as one  
 Laid in the grave. My hands together clasp'd,  
 And upward stretching, on the fire I look'd;  
 And busy fancy conjured up the forms  
 Erewhile beheld alive consumed in flames.

<sup>1</sup> "The sun." At Jerusalem it was dawn, in Spain midnight, and in India noonday, in Purgatory sunset. <sup>2</sup> "Blessed."—Matt. v. 8.

The escorting spirits turn'd with gentle looks  
Toward me; and the Mantuan spake: "My son,  
Here torment thou mayst feel, but canst not death.  
Remember thee, remember thee, if I  
Safe e'en on Geryon brought thee; now I come  
More near to God, wilt thou not trust me now?  
Of this be sure; though in its womb that flame  
A thousand years contain'd thee, from thy head  
No hair should perish. If thou doubt my truth,  
Approach; and with thy hand thy vesture's hem  
Stretch forth, and for thyself confirm belief.  
Lay now all fear, oh! lay all fear aside.  
Turn hither, and come onward undismay'd."

I still, though conscience urged, no step advanced.

When still he saw me fix'd and obstinate,  
Somewhat disturb'd he cried: "Mark now, my son,  
From Beatrice thou art by this wall  
Divided." As at Thisbe's name the eye  
Of Pyramus was open'd, (when life ebb'd  
Fast from his veins,) and took one parting glance,  
While vermeil dyed the mulberry; thus I turn'd  
To my sage guide, relenting, when I heard  
The name that springs for ever in my breast.

He shook his forehead; and, "How long," he said,  
"Linger we now?" then smiled, as one would smile  
Upon a child that eyes the fruit and yields.  
Into the fire before me then he walk'd;  
And Statius, who erewhile no little space  
Had parted us, he pray'd to come behind.

I would have cast me into molten glass  
To cool me, when I enter'd; so intense  
Raged the conflagrant mass. The sire beloved,  
To comfort me, as he proceeded, still  
Of Beatrice talk'd. "Her eyes," saith he,  
"E'en now I seem to view." From the other side  
A voice, that sang, did guide us; and the voice  
Following, with heedful ear, we issued forth,  
There where the path led upward. "Come,"<sup>s</sup> we heard,  
"Come, blessed of my Father." Such the sounds,

<sup>s</sup> "Come."—Matt. xxv. 34.

So radiant, I could not endure the view.  
"The sun," it added, "hastes: and evening comes.  
Delay not: ere the western sky is hung  
With blackness, strive ye for the pass." Our way  
Upright within the rock arose, and faced  
Such part of heaven, that from before my steps  
The beams were shrouded of the sinking sun.

Nor many stairs were overpast, when now  
By fading of the shadow we perceived  
The sun behind us couch'd; and ere one face  
Of darkness o'er its measureless expanse  
Involved the horizon, and the night her lot  
Held individual, each of us had made  
A stair his pallet; not that will, but power,  
Had fail'd us, by the nature of that mount  
Forbidden further travel. As the goats,  
That late have skipt and wanton'd rapidly  
Upon the craggy cliffs, ere they had ta'en  
Their supper on the herb, now silent lie  
And ruminant beneath the umbrage brown,  
While noon-day rages; and the goatherd leans  
Upon his staff, and leaning watches them:  
And as the swain, that lodges out all night  
In quiet by his flock, lest beast of prey  
Disperse them: even so all three abode,  
I as a goat, and as the shepherds they,  
Close pent on either side by shelving rock.

A little glimpse of sky was seen above;  
Yet by that little I beheld the stars,  
In magnitude and lustre shining forth  
With more than wonted glory. As I lay,  
Gazing on them, and in that fit of musing  
Sleep overcame me, sleep, that bringeth oft  
Tidings of future hap. About the hour,  
As I believe, when Venus from the east  
First lighten'd on the mountain, she whose orb  
Seems always glowing with the fire of love,  
A lady young and beautiful, I dream'd,  
Was passing o'er a lea; and, as she came,

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Metnought I saw her ever and anon  
Bending to cull the flowers; and thus she sang:  
"Know ye, whoever of my name would ask,  
That I am Leah:<sup>a</sup> for my brow to weave  
A garland, these fair hands unwearied ply.  
To please me at the crystal mirror, here  
I deck me. But my sister Rachel, she  
Before her glass abides the livelong day,  
Her radiant eyes beholding, charm'd no less,  
Than I with this delightful task. Her joy  
In contemplation, as in labour mine."

And now as glimmering dawn appear'd, that breaks  
More welcome to the pilgrim still, as he  
Sojourns less distant on his homeward way,  
Darkness from all sides fled, and with it fled  
My slumber; whence I rose, and saw my guide  
Already risen. "That delicious fruit,  
Which through so many a branch the zealous care  
Of mortals roams in quest of, shall this day  
Appease thy hunger." Such the words I heard  
From Virgil's lip; and never greeting heard,  
So pleasant as the sounds. Within me straight  
Desire so grew upon desire to mount,  
Thenceforward at each step I felt the wings  
Increasing for my flight. When we had run  
O'er all the ladder to its topmost round,  
As there we stood, on me the Mantuan fix'd  
His eyes, and thus he spake: "Both fires, my son,  
The temporal and eternal, thou hast seen;  
And art arrived, where of itself my ken  
No further reaches. I, with skill and art,  
Thus far have drawn thee. Now thy pleasure take  
For guide. Thou hast o'ercome the steeper way,  
O'ercome the straiter. Lo! the sun, that darts  
His beam upon my forehead: lo! the herb,  
The arborets and flowers, which of itself  
This land pours forth profuse. Till those bright eyes<sup>b</sup>

<sup>a</sup> Leah, the active life; Rachel, the contemplative; Michael Angelo has used these allegorical personages on

his monument of Julius II in the church of S. Pietro in Vincolo.  
<sup>b</sup> The eyes of Beatrice.

To succour thee, thou mayst or seat thee down,  
Or wander where thou wilt. Expect no more  
Sanction of warning voice or sign from me,  
Free of thy own arbitrement to chuse,  
Discreet, judicious. To distrust thy sense  
Were henceforth error. I invest thee then  
With crown and mitre, sovereign o'er thyself."

### CANTO XXVIII

ARGUMENT.—Dante wanders through the forest of the terrestrial Paradise, till he is stopped by a stream, on the other side of which he beholds a fair lady, culling flowers. He speaks to her; and she, in reply, explains to him certain things touching the nature of that place, and tells that the water, which flows between them, is here called Lethe, and in another place has the name of Eunoe.

**T**HROUGH that celestial forest, whose thick shade  
With lively greenness the new-springing day  
Attemper'd, eager now to roam, and search  
Its limits round, forthwith I left the bank;  
Along the champain leisurely my way  
Pursuing, o'er the ground, that on all sides  
Delicious odour breathed. A pleasant air,  
That intermitted never, never veer'd,  
Smote on my temples, gently, as a wind  
Of softest influence: at which the sprays,  
Obedient all, lean'd trembling to that part<sup>1</sup>  
Where first the holy mountain casts his shade;  
Yet were not so disorder'd, but that still  
Upon their top the feather'd quiristers  
Applied their wonted art, and with full joy  
Welcomed those hours of prime, and warbled shrill  
Amid the leaves, that to their jocund lays  
Kept tenour: even as from branch to branch,  
Along the piny forests on the shore  
Of Chiassi, rolls the gathering melody,  
When Eolus hath from his cavern loosed

<sup>1</sup> "To that part." The west.

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The dripping south. Already had my steps,  
 Though slow, so far into that ancient wood  
 Transported me, I could not ken the place  
 Where I had enter'd; when, behold! my path  
 Was bounded by a rill, which, to the left,  
 With little rippling waters bent the grass  
 That issued from its brink. On earth no wave  
 How clean soe'er, that would not seem to have  
 Some mixture in itself, compared with this,  
 Transpicious clear; yet darkly on it roll'd,  
 Darkly beneath perpetual gloom, which ne'er  
 Admits or sun or moon-light there to shine.

My feet advanced not; but my wondering eyes  
 Pass'd onward, o'er the streamlet to survey  
 The tender May-bloom, flush'd through many a hue,  
 In prodigal variety: and there,  
 As object, rising suddenly to view.  
 That from our bosom every thought beside  
 With the rare marvel chases, I beheld  
 A lady<sup>2</sup> all alone, who, singing, went,  
 And culling flower from flower, wherewith her way  
 Was all o'er painted. "Lady beautiful!  
 Thou, who (if looks, that use to speak the heart,  
 Art worthy of our trust) with love's own beam  
 Dost warm thee," thus to her my speech I framed;  
 "Ah! please thee hither toward the streamlet bend  
 Thy steps so near, that I may list thy song.  
 Beholding thee and this fair place, methinks,  
 I call to mind where wander'd and how look'd  
 Proserpine, in that season, when her child  
 The mother lost, and she the bloomy spring."

As when a lady, turning in the dance,  
 Doth foot it featly, and advances scarce  
 One step before the other to the ground;  
 Over the yellow and vermilion flowers,  
 Thus turn'd she at my suit, most maiden-like  
 Valing her sober eyes; and came so near,

<sup>2</sup> Most of the commentators suppose that this lady, who in the last Canto is called Matilda, is the Countess Matilda, who endowed the Holy

See with the estates called the Patrimony of St. Peter and died in 1115. But it seems more probable that she was some contemporary of Dante.

That I distinctly caught the dulcet sound,  
 Arriving where the limpid waters now  
 Laved the green sword, her eyes she deign'd to raise,  
 That shot such splendour on me, as I ween  
 Ne'er glanced from Cytherea's, when her son  
 Had sped his keenest weapon to her heart.  
 Upon the opposite bank she stood and smiled;  
 As through her graceful fingers shifted still  
 The intermingling dyes, which without seed  
 That lofty land unbosoms. By the stream  
 Three paces only were we sunder'd: yet,  
 The Hellespont, where Xerxes pass'd it o'er,  
 (A curb for ever to the pride of man,<sup>3</sup>)  
 Was by Leander not more hateful held  
 For floating, with inhospitable wave,  
 'Twixt Sestos and Abydos, than by me  
 That flood, because it gave no passage thence.

"Strangers ye come; and haply in this place,  
 That cradled human nature in its birth,  
 Wondering, ye not without suspicion view  
 My smiles: but that sweet strain of psalmody,  
 'Thou, Lord! hast made me glad,'<sup>4</sup> will give ye light,  
 Which may uncloud your minds. And thou, who stand'st  
 The foremost, and didst make thy suit to me,  
 Say if aught else thou wish to hear: for I  
 Came prompt to answer every doubt of thine."

She spake; and I replied: "I know not how  
 To reconcile this wave, and rustling sound  
 Of forest leaves, with what I late have heard  
 Of opposite report." She answering thus:  
 "I will unfold the cause, whence that proceeds,  
 Which makes thee wonder; and so purge the cloud  
 That hath enwrapt thee. The First Good, whose joy  
 Is only in Himself, created man.  
 For happiness; and gave this goodly place,  
 His pledge and earnest of eternal peace.  
 Favour'd thus highly, through his own defect

<sup>3</sup> Because Xerxes had been so humbled, when he was compelled to repass the Hellespont in one small bark, after having a little before

crossed with a prodigious army, in the hopes of subduing Greece.  
<sup>4</sup> "Thou, Lord! hast made me glad."—Psalm xcii. 4.

He fell; and here made short sojourn; he fell,  
 And, for the bitterness of sorrow, changed  
 Laughter unblamed and ever-new delight.  
 That vapours none, exhaled from earth beneath,  
 Or from the waters, (which, wherever heat  
 Attracts them, follow,) might ascend thus far  
 To vex man's peaceful state, this mountain rose  
 So high toward the Heaven, nor fears the rage  
 Of elements contending; from that part  
 Exempted, where the gate his limit bars.  
 Because the circumambient air, throughout,  
 With its first impulse circles still, unless  
 Aught interpose to check or thwart its course;  
 Upon the summit, which on every side  
 To visitation of the impassive air  
 Is open, doth that motion strike, and makes  
 Beneath its sway the umbrageous wood resound:  
 And in the shaken plant such power resides,  
 That it impregnates with its efficacy  
 The voyaging breeze, upon whose subtle plume  
 That, wafted, flies abroad; and the other land,<sup>5</sup>  
 Receiving, (as 'tis worthy in itself,  
 Or in the clime, that warms it,) doth conceive;  
 And from its womb produces many a tree  
 Of various virtue. This when thou hast heard,  
 The marvel ceases, if in yonder earth  
 Some plant, without apparent seed, be found  
 To fix its fibrous stem. And further learn,  
 That with prolific foison of all seeds  
 This holy plain is fill'd, and in itself  
 Bears fruit that ne'er was pluck'd on other soil.  
 "The water, thou behold'st, springs not from vein,  
 Restored by vapour, that the cold converts;  
 As stream that intermittently repairs  
 And spends his pulse of life; but issues forth  
 From fountain, solid, undecaying, sure:

<sup>5</sup> The continent, inhabited by the living, and separated from Purgatory by the ocean, is affected (and that diversely, according to the nature of the soil, or the climate) by a virtue, conveyed to it by the winds from plants growing in the terrestrial Paradisc, which is situated on the summit of Purgatory; and this is the cause why some plants are found on earth without any apparent seed to produce them.

And, by the Will Omnific, full supply  
 Feeds whatsoe'er on either side it pours;  
 On this, devolved with power to take away  
 Remembrance of offence; on that, to bring  
 Remembrance back of every good deed done.  
 From whence its name of Lethe on this part;  
 On the other, Eunoë: both of which must first  
 Be tasted, ere it work; the last exceeding  
 All flavours else. Albeit thy thirst may now  
 Be well contented, if I here break off,  
 No more revealing; yet a corollary  
 I freely give beside: nor deem my words  
 Less grateful to thee, if they somewhat pass  
 The stretch of promise. They, whose verse of yore  
 The golden age recorded and its bliss,  
 On the Parnassian mountain, of this place  
 Perhaps had dream'd. Here was man guiltless; here  
 Perpetual spring, and every fruit; and this  
 The far-famed nectar." Turning to the bards,  
 When she had ceased, I noted in their looks  
 A smile at her conclusion; then my face  
 Again directed to the lovely dame.

## CANTO XXIX

ARGUMENT.—The lady, who in a following Canto is called Matilda, moves along the side of the stream in a contrary direction to the current, and Dante keeps equal pace with her on the opposite bank. A marvellous sight, preceded by music, appears in view.

SINGING, as if enamour'd, she resumed [sins  
 And closed the song, with "Blessed they<sup>1</sup> whose  
 Are cover'd." Like the wood-nymphs then, that  
 Singly across the sylvan shadows; one [tripp'd  
 Eager to view, and one to escape the sun;  
 So moved she on, against the current, up  
 The verdant rivage. I, her mincing step  
 Observing, with as tardy step pursued.  
 Between us not an hundred paces trod,

<sup>1</sup> "Blessed they."—Psalm xxxii. 1.

Far onward brought us, when to me at once  
 She turn'd, and cried: "My brother! look, and hearken."  
 And lo! a sudden lustre ran across  
 Through the great forest on all parts, so bright,  
 I doubted whether lightning were abroad;  
 But that, expiring ever in the spleen  
 That doth unfold it, and this during still,  
 And waxing still in splendour, made me question  
 What it might be: and a sweet melody  
 Ran through the luminous air. Then did I chide,  
 With warrantable zeal, the hardihood  
 Of our first parent; for that there, where earth  
 Stood in obedience to the Heavens, she only,  
 Woman, the creature of an hour, endured not  
 Restraint of any veil, which had she borne  
 Devoutly, joys, ineffable as these,  
 Had from the first, and long time since, been mine.

While, through that wilderness of primy sweets  
 That never fade, suspense I walk'd, and yet  
 Expectant of beatitude more high;  
 Before us, like a blazing fire, the air  
 Under the green boughs glow'd; and, for a song,  
 Distinct the sound of melody was heard.

O ye thrice holy virgins! for your sakes  
 If e'er I suffer'd hunger, cold, and watching,  
 Occasion calls on me to crave your bounty.  
 Now through my breast let Helicon his stream  
 Pour copious, and Urania<sup>2</sup> with her choir  
 Arise to aid me; while the verse unfolds  
 Things, that do almost mock the grasp of thought.

Onward a space, what seem'd seven trees of gold  
 The intervening distance to mine eye  
 Falsely presented; but, when I was come  
 So near them, that no lineament was lost  
 Of those, with which a doubtful object, seen

<sup>2</sup> "Urania." Landino observes, "Descend from Heaven, Urania, by  
 that intending to sing of heavenly things, he rightly invokes Urania. that name  
 Thus Milton: If rightly thou art call'd."  
 "Paradise Lost," b. vii. 1.

Discourse to reason, these for tapers of gold<sup>3</sup>  
Distinguish; and i' the singing trace the sound  
"Hosanna!" Above, their beauteous garniture  
Flamed with more ample lustre, than the moon  
Through cloudless sky at midnight, in her noon.

I turn'd me, full of wonder, to my guide;  
And he did answer with a countenance  
Charged with no less amazement: whence my view  
Reverted to those lofty things, which came  
So slowly moving toward us, that the bride  
Would have outstript them on her bridal day.

The lady call'd aloud: "Why thus yet burns  
Affection in thee for these living lights,  
And dost not look on that which follows them?"

I straightway mark'd a tribe behind them walk,  
As if attendant on their leaders, clothed  
With raiment of such whiteness, as on earth  
Was never. On my left, the watery gleam  
Borrow'd, and gave me back, when there I look'd,  
As in a mirror, my left side portray'd.

When I had chosen on the river's edge  
Such station, that the distance of the stream  
Alone did separate me; there I stay'd  
My steps for clearer prospect, and beheld  
The flames go onward, leaving, as they went,  
The air behind them painted as with trail  
Of liveliest pencils; so distinct were mark'd  
All those seven listed colours, whence the sun  
Maketh his bow, and Cynthia her zone.  
These streaming gonfalons did flow beyond  
My vision; and ten paces, as I guess,  
Parted the outermost. Beneath a sky  
So beautiful, came four and twenty elders,<sup>4</sup>  
By two and two, with flower-de-luces crown'd.  
All sang one song: "Blessed be thou<sup>5</sup> among

<sup>3</sup> See Rev. i. 12.

<sup>4</sup> "Upon the seats I saw four and  
twenty elders sitting."—Rev. iv. 4.

<sup>5</sup> "Blessed art thou among wo-  
men, and blessed is the fruit of thy  
womb."—Luke i. 42.

And the fresh herblets, on the opposite brink,  
 Were free from that elected race; as light  
 In heaven doth second light, came after them  
 Four<sup>6</sup> animals, each crown'd with verdurous leaf.  
 With six wings each was plumed; the plumage full  
 Of eyes; and the eyes of Argus would be such,  
 Were they endued with life. Reader! more rhymes  
 I will not waste in shadowing forth their form:  
 For other need so straitens, that in this  
 I may not give my bounty room. But read  
 Ezekiel;<sup>7</sup> for he paints them, from the north  
 How he beheld them come by Chebar's flood,  
 In whirlwind, cloud, and fire; and even such  
 As thou shalt find them character'd by him,  
 Here were they; save as to the pennons: there,  
 From him departing, John<sup>8</sup> accords with me.

The space, surrounded by the four, enclosed  
 A car triumphal:<sup>9</sup> on two wheels it came,  
 Drawn at a Gryphon's<sup>10</sup> neck; and he above  
 Stretch'd either wing uplifted, 'tween the midst  
 And the three listed hues, on each side, three;  
 So that the wings did cleave or injure none;  
 And out of sight they rose. The members, far  
 As he was bird, were golden; white the rest,  
 With vermeil intervcin'd. So beautiful  
 A car, in Rome, ne'er graced Augustus' pomp,  
 Or Africanus': e'en the sun's itself  
 Were poor to this; that chariot of the sun,  
 Erroneous, which in blazing ruin fell  
 At Tellus' prayer devout, by the just doom

<sup>6</sup> "Four." The four evangelists.  
<sup>7</sup> "Ezekiel." "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four

faces, and every one had four wings."—Ezekiel, i. 4, 5, 6.

<sup>8</sup> "John." "And the four beasts had each of them six wings about him."—Rev. iv. 8.

<sup>9</sup> Either the Christian Church or perhaps the papal chair.

<sup>10</sup> Under the griffin, an imaginary creature, the fore-part of which is an eagle, and the hinder a lion, is shadowed forth the union of the divine and the human nature in Jesus Christ.

The one so ruddy, that her form had scarce  
 Been known within a furnace of clear flame;  
 The next did look, as if the flesh and bones  
 Were emerald; snow new-fallen seem'd the third.  
 Now seem'd the white to lead, the ruddy now;  
 And from her song who led, the others took  
 Their measure, swift or slow. At the other wheel,  
 A band quaternion,<sup>12</sup> each in purple clad,  
 Advanced with festal step, as, of them, one  
 The rest conducted;<sup>13</sup> one, upon whose front  
 Three eyes were seen. In rear of all this group,  
 Two old men<sup>14</sup> I beheld, dissimilar  
 In raiment, but in port and gesture like,  
 Solid and mainly grave; of whom, the one  
 Did show himself some favor'd counsellor  
 Of the great Coan,<sup>15</sup> him, whom nature made  
 To serve the costliest creature of her tribe:  
 His fellow mark'd an opposite intent;  
 Bearing a sword, whose glitterance and keen edge,  
 E'en as I viewed it with the flood between,  
 Appall'd me. Next, four others<sup>16</sup> I beheld.  
 Of humble seeming: and, behind them all,  
 One single old man,<sup>17</sup> sleeping as he came,  
 With a shrewd visage. And these seven, each  
 Like the first troop were habited; but wore  
 No braid of lilies on their temples wreathed.  
 Rather, with roses and each vermeil flower,  
 A sight, but little distant, might have sworn,

<sup>11</sup> The three evangelical virtues: Charity, Hope, and Faith. Faith may be produced by charity, or charity by faith, but the inducements to hope must arise either from one or other of these.

<sup>12</sup> The four moral virtues, of whom Prudence directs the others.

<sup>13</sup> Prudence, described with three eyes, because she regards the past, the present, and the future.

<sup>14</sup> "Two old men." St. Luke, the physician, characterized as the writer of the Acts of the Apostles, and St. Paul, represented with a

sword, on account, as it should seem, of the power of his style.

<sup>15</sup> Hippocrates, "whom nature made for the benefit of her favorite creature, man."

<sup>16</sup> "The commentators," says Venturi, "suppose these four to be the four evangelists; but I should rather take them to be four principal doctors of the Church." Yet both Landino and Vellutello expressly call them the authors of the epistles, James, Peter, John, and Jude.

<sup>17</sup> As some say, St. John, author of the Apocalypse.



Whenas the car was o'er against me, straight  
Was heard a thundering, at whose voice it seem'd  
The chosen multitude were stay'd; for there,  
With the first ensigns, made they solemn halt.

### CANTO XXX

ARGUMENT.—Beatrice descends from Heaven, and rebukes the Poet.

SOON as that polar light,<sup>1</sup> fair ornament  
Of the first Heaven, which hath never known  
Setting nor rising, nor the shadowy veil  
Of other cloud than sin, to duty there  
Each one convoying, as that lower doth  
The steersman to his port, stood firmly fix'd;  
Forthwith the saintly tribe, who in the van  
Between the Gryphon and its radiance came,  
Did turn them to the car, as to their rest:  
And one, as if commission'd from above,  
In holy chant thrice shouted forth aloud;  
"Come,<sup>2</sup> spouse! from Libanus:" and all the rest  
Took up the song:<sup>4</sup>—At the last audit, so  
The blest shall rise, from forth his cavern each  
Uplifting lightly his new-vested flesh;  
As, on the sacred litter, at the voice  
Authoritative of that elder, sprang  
A hundred ministers and messengers  
Of life eternal. "Blessed<sup>3</sup> thou, who comest!"  
And, "Oh!" they cried, "from full hands scatter ye  
Unwithering lilies": and, so saying, cast  
Flowers overhead and round them on all sides.  
I have beheld, ere now, at break of day,  
The eastern clime all roseate; and the sky  
Opposed, one deep and beautiful serene;  
And the sun's face so shaded, and with mists

<sup>1</sup> The seven candlesticks of gold, which he calls the polar light of Heaven itself, because they perform the same office for Christians that the polar star does for mariners.

<sup>2</sup> "Come with me from Lebanon, my spouse, with me, from Lebanon."  
—Song of Solomon, iv. 8.

<sup>3</sup> "Blessed is he that cometh in the name of the Lord."—Matt. xxi. 9.

Long while endured the sight: thus, in a cloud  
Of flowers, that from those hands angelic rose,  
And down within and outside of the car  
Fell showering, in white veil with olive wreathed,  
A virgin in my view appear'd, beneath  
Green mantle, robed in hue of living flame:  
And o'er my spirit, that so long a time  
Had from her presence felt no shuddering dread,  
Albeit mine eyes discern'd her not, there moved  
A hidden virtue from her, at whose touch  
The power of ancient love was strong within me.

No sooner on my vision streaming, smote  
The heavenly influence, which, years past, and e'en  
In childhood, thrill'd me, than towards Virgil I  
Turn'd me to leftward; panting, like a babe,  
That flees for refuge to his mother's breast,  
If aught have terrified or work'd him woe:  
And would have cried, "There is no dram of blood,  
That doth not quiver in me. The old flame  
Throws out clear tokens of reviving fire."  
But Virgil had bereaved us of himself;  
Virgil, my best-loved father, Virgil, he  
To whom I gave me up for safety: nor  
All, our prime mother lost, avail'd to save  
My undew'd cheeks from blur of soiling tears.

"Dante! weep not that Virgil leaves thee; nay,  
Weep thou not yet: behoves thee feel the edge  
Of other sword; and thou shalt weep for that."

As to the prow or stern, some admiral  
Paces the deck, inspiriting his crew,  
When 'mid the sail-yards all hands ply aloof;  
Thus, on the left side of the car, I saw  
(Turning me at the sound of mine own name,  
Which here I am compell'd to register)  
The virgin station'd, who before appear'd  
Veil'd in that festive shower angelical.

Towards me, across the stream, she bent her eyes;  
Though from her brow the veil descending, bound  
With foliage of Minerva, suffer'd not

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Full royal, still insulting o'er her thrall,  
 Added, as one who, speaking, keepeth back  
 The bitterest saying, to conclude the speech:  
 "Observe me well. I am, in sooth, I am  
 Beatrice. What! and hast thou deign'd at last  
 Approach the mountain? Knewest not, O man!  
 Thy happiness is here?" Down fell mine eyes  
 On the clear fount; but there, myself espying,  
 Recoil'd, and sought the greensward; such a weight  
 Of shame was on my forehead. With a mien  
 Of that stern majesty, which doth surround  
 A mother's presence to her awe-struck child,  
 She look'd; a flavor of such bitterness  
 Was mingled in her pity. There her words  
 Brake off; and suddenly the angels sang,  
 "In thee, O gracious Lord! my hope hath been";  
 But<sup>4</sup> went no further than, "Thou, Lord! hast set  
 My feet in ample room." As snow, that lies,  
 Amidst the living rafters on the back  
 Of Italy, congeal'd, when drifted high  
 And closely piled by rough Sclavonian blasts;  
 Breathe but the land whereon no shadow falls,  
 And straightway melting it distils away,  
 Like a fire-wasted taper: thus was I,  
 Without a sigh or tear, or ever these  
 Did sing, that, with the chiming of Heaven's sphere,  
 Still in their warbling chime; but when the strain  
 Of dulcet symphony express'd for me  
 Their soft compassion, more than could the words,  
 "Virgin! why so consumest him?" then, the ice  
 Congeal'd about my bosom, turn'd itself  
 To spirit and water; and with anguish forth  
 Gush'd, through the lips and eyelids, from the heart.  
 Upon the chariot's same edge still she stood,  
 Immovable; and thus address'd her words  
 To those bright semblances with pity touch'd:  
 "Ye in the eternal day your vigils keep;

<sup>4</sup> "But." They sang the thirty- verse. What follows would not have  
 first Psalm, to the end of the eighth suited the place or the occasion.

Conveys from you a single step, in all  
The goings on of time: thence, with more heed  
I shape mine answer, for his ear intended,  
Who there stands weeping; that the sorrow now  
May equal the transgression. Not alone  
Through operation of the mighty orbs,  
That mark each seed to some predestined aim,  
As with aspect or fortunate or ill  
The constellations meet; but through benign  
Largess of heavenly graces, which rain down  
From such a height as mocks our vision, this man  
Was, in the freshness of his being, such,  
So gifted virtually, that in him  
All better habits wondrously had thrived  
The more of kindly strength is in the soil,  
So much doth evil seed and lack of culture  
Mar it the more, and make it run to wildness.  
These looks sometime upheld him; for I show'd  
My youthful eyes, and led him by their light  
In upright walking. Soon as I had reach'd  
The threshold of my second age, and changed  
My mortal for immortal; then he left me,  
And gave himself to others. When from flesh  
To spirit I had risen, and increase  
Of beauty and of virtue circled me,  
I was less dear to him, and valued less.  
His steps were turn'd into deceitful ways,  
Following false images of good, that make  
No promise perfect. Nor avail'd me aught  
To sue for inspirations, with the which,  
I, both in dreams of night, and otherwise,  
Did call him back; of them, so little reck'd him.  
Such depth he fell, that all device was short  
Of his preserving, save that he should view  
The children of perdition. To this end  
I visited the purlieus of the dead:  
And one, who hath conducted him thus high,  
Received my supplications urg'd with weeping.  
It were a breaking of God's high decree,

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CANTO XXXI

ARGUMENT.—Beatrice continues her reprehension of Dante, who confesses his error, and falls to the ground; coming to himself again, he is by Matilda drawn through the waters of Lethe, and presented first to the four virgins who figure the cardinal virtues; these in their turn lead him to the Gryphon, a symbol of our Saviour; and the three virgins, representing the evangelical virtues, intercede for him with Beatrice, that she would display to him her second beauty.

"**O** THOU!" her words she thus without delay  
Resuming, turn'd their point on me, to whom  
They, with but lateral edge,<sup>1</sup> seem'd harsh before:  
"Say thou, who stand'st beyond the holy stream,  
If this be true. A charge, so grievous, needs  
Thine own avowal." On my faculty  
Such strange amazement hung, the voice expired  
Imperfect, ere its organs gave it birth.  
A little space refraining, then she spake:  
"What dost thou muse on? Answer me. The wave  
On thy remembrances of evil yet  
Hath done no injury." A mingled sense  
Of fear and of confusion, from my lips  
Did such a "Yea" produce, as needed help  
Of vision to interpret. As when breaks,  
In act to be discharged, a cross-bow bent  
Beyond its pitch, both nerve and bow o'erstretch'd;  
The flagging weapon feebly hits the mark:  
Thus, tears and sighs forth gushing, did I burst,  
Beneath the heavy load: and thus my voice  
Was slacken'd on its way. She straight began:  
"When my desire invited thee to love  
The good, which sets a bound to our aspirings;  
What bar of thwarting foss or linked chain  
Did meet thee, that thou so shouldst quit the hope

<sup>8</sup> The oblivion of sins.

<sup>1</sup> "With but lateral edge." The words of Beatrice, when not ad-

dressed directly to himself, but spoken of him to the Angel, Dante had thought sufficiently harsh.

Or promise of allurements, led thee on  
Elsewhere, that thou elsewhere shouldst rather wait?"

A bitter sigh I drew, then scarce found voice  
To answer; hardly to these sounds my lips  
Gave utterance, wailing: "Thy fair looks withdrawn,  
Things present, with deceitful pleasures, turn'd  
My steps aside." She answering spake: "Hadst thou  
Been silent, or denied what thou avow'st,  
Thou hadst not hid thy sin the more; such eye  
Observes it. But whene'er the sinner's cheek  
Breaks forth into the precious-streaming tears  
Of self-accusing, in our court the wheel  
Of justice doth run counter to the edge.<sup>2</sup>  
Howe'er, that thou mayst profit by thy shame  
For errors past, and that henceforth more strength  
May arm thee, when thou hear'st the Syren-voice;  
Lay thou aside the motive to this grief,  
And lend attentive ear, while I unfold  
How opposite a way my buried flesh  
Should have impell'd thee. Never didst thou spy,  
In art or nature, aught so passing sweet,  
As were the limbs that in their beauteous frame  
Enclosed me, and are scatter'd now in dust.  
If sweetest thing thus fail'd thee with my death,  
What, afterward, of mortal, should thy wish  
Have tempted? When thou first hadst felt the dart  
Of perishable things, in my departing  
For better realms, thy wing thou shouldst have pruned  
To follow me; and never stoop'd again,  
To 'bide a second blow, for a slight girl,<sup>3</sup>  
Or other gaud as transient and as vain.  
The new and inexperienced bird<sup>4</sup> awaits,  
Twice it may be, or thrice, the fowler's aim;  
But in the sight of one whose plumes are full,  
In vain the net is spread, the arrow wing'd."

<sup>2</sup> "The weapons of divine justice are blunted by the confession and sorrow of the offender."

<sup>3</sup> "For a slight girl." Daniello and Venturi say that this alludes

to Gentucca of Lucca, mentioned in the twenty-fourth Canto.

<sup>4</sup> "Bird." "Surely in vain the net is spread in the sight of any bird."—Prov. i. 17.

I stood, as children shent and ashamed  
Stand, listening, with their eyes upon the earth,  
Acknowledging their fault, and self-condemn'd.  
And she resumed: "If, but to hear, thus pains thee,  
Raise thou thy beard, and lo! what sight shall do."

With less reluctance yields a sturdy holm,  
Rent from its fibres by a blast, that blows  
From off the pole, or from Iarbas' land,<sup>6</sup>  
Than I at her behest my visage raised:  
And thus the face denoting by the beard,  
I mark'd the secret sting her words convey'd.

No sooner lifted I mine aspect up,  
Than I perceived those primal creatures cease  
Their flowery sprinkling; and mine eyes beheld  
(Yet unassured and wavering in their view)  
Beatrice; she, who toward the mystic shape,  
That joins two natures in one form, had turn'd:  
And, even under shadow of her veil,  
And parted by the verdant rill that flow'd  
Between, in loveliness she seem'd as much  
Her former self surpassing, as on earth  
All others she surpass'd. Remorseful goads  
Shot sudden through me. Each thing else, the more  
Its love had late beguiled me, now the more  
Was loathsome. On my heart so keenly smote  
The bitter consciousness, that on the ground  
O'erpower'd I fell: and what my state was then,  
She knows, who was the cause. When now my strength  
Flow'd back, returning outward from the heart,  
The lady,<sup>8</sup> whom alone I first had seen,  
I found above me. "Loose me not," she cried:  
"Loose not thy hold:" and lo! had dragg'd me high  
As to my neck into the stream; while she,  
Still as she drew me after, swept along,  
Swift as a shuttle, bounding o'er the wave.

The blessed shore approaching, then was heard  
So sweetly, "*Tu asperges me*," that I  
May not remember, much less tell the sound.

The beauteous dame, her arms expanding, clasp'd  
"From Iarbas' land." The south.    "The lady." Matilda.

---

The wave should drench me: and, thence raising up,  
Within the fourfold dance of lovely nymphs  
Presented me so laved; and with their arm  
They each did cover me. "Here are we nymphs,  
And in the heaven are stars. Or ever earth  
Was visited of Beatrice, we,  
Appointed for her handmaids, tended on her.  
We to her eyes will lead thee: but the light  
Of gladness, that is in them, well to scan,  
Those yonder three, of deeper ken than ours,  
Thy sight shall quicken." Thus began their song:  
And then they led me to the Gryphon's breast,  
Where, turn'd toward us, Beatrice stood.  
"Spare not thy vision. We have station'd thee  
Before the emeralds, whence love, erewhile,  
Hath drawn his weapons on thee." As they spake,  
A thousand fervent wishes riveted  
Mine eyes upon her beaming eyes, that stood,  
Still fix'd toward the Gryphon, motionless.  
As the sun strikes a mirror, even thus  
Within those orbs the twyfold being shone;  
Forever varying, in one figure now  
Reflected, now in other. Reader! muse  
How wondrous in my sight it seem'd, to mark  
A thing, albeit steadfast in itself,  
Yet in its imaged semblance mutable.  
Full of amaze, and joyous, while my soul  
Fed on the viand, whereof still desire  
Grows with satiety; the other three,  
With gesture that declared a loftier line,  
Advanced: to their own carol, on they came  
Dancing, in festive ring angelical.  
"Turn, Beatrice!" was their song: "Oh! turn  
Thy saintly sight on this thy faithful one,  
Who, to behold thee, many a wearisome pace  
Hath measured. Gracious at our prayer, vouchsafe  
Unveiled to him thy cheeks; that he may mark  
Thy second beauty, now conceal'd." O splendour!  
O sacred light eternal! who is he,

---



Whose spirit should not fail him in the essay  
To represent thee such as thou didst seem,  
When under cope of the still-chiming Heaven  
Thou gavest to open air thy charms reveal'd?

## CANTO XXXII

ARGUMENT.—Dante is warned not to gaze too fixedly on Beatrice. The procession moves on, accompanied by Matilda, Statius, and Dante, till they reach an exceeding lofty tree, where divers strange chances befall.

**M**INE eyes with such an eager coveting  
Were bent to rid them of their ten years' thirst,<sup>1</sup>  
No other sense was waking: and e'en they  
Were fenced on either side from heed of aught;  
So tangled, in its custom'd toils, that smile  
Of saintly brightness drew me to itself:  
When forcibly, toward the left, my sight  
The sacred virgins turn'd; for from their lips  
I heard the warning sounds: "Too fix'd a gaze!"  
Awhile my vision labour'd; as when late  
Upon the o'erstrained eyes the sun hath smote:  
But soon, to lesser object, as the view  
Was now recover'd, (lesser in respect  
To that excess of sensible, whence late  
I had perforce been sunder'd,) on their right  
I mark'd that glorious army wheel, and turn,  
Against the sun and sevenfold lights, their front.  
As when, their bucklers for protection raised,  
A well-ranged troop, with portly banners curl'd,  
Wheel circling, ere the whole can change their ground;  
E'en thus the goodly regiment of Heaven  
Proceeding, all did pass us, ere the car  
Had sloped his beam. Attendant at the wheels  
The damsels turn'd; and on the Gryphon moved  
The sacred burden, with a pace so smooth,

<sup>1</sup> "Their ten years' thirst." Beatrice had been dead ten years.

---

By Statius and myself, pursued the wheel,  
Whose orbit, rolling, mark'd a lesser arch.

Through the high wood, now void, (the more her blame,  
Who by the serpent was beguiled,) I pass'd,  
With step in cadence to the harmony  
Angelic. Onward had we moved, as far,  
Perchance, as arrow at three several flights  
Full wing'd had sped, when from her station down  
Descended Beatrice. With one voice  
All murmur'd "Adam"; circling next a plant  
Despoil'd of flowers and leaf, on every bough,  
Its tresses, spreading more as more they rose,  
Were such, as 'midst their forest wilds, for height,  
The Indians might have gazed at. "Blessed thou,  
Gryphon!"<sup>2</sup> whose beak hath never pluck'd that tree  
Pleasant to taste: for hence the appetite  
Was warp'd to evil." Round the stately trunk  
Thus shouted forth the rest, to whom return'd  
The animal twice-gender'd: "Yea! for so  
The generation of the just are saved."  
And turning to the chariot-pole, to foot  
He drew it of the widow'd branch, and bound  
There, left unto the stock whercon it grew.

As when large floods of radiance from above  
Stream, with that radiance mingled, which ascends  
Next after setting of the scaly sign,  
Our plants then burgeon, and each wears anew  
His wonted colours, ere the sun have yoked  
Beneath another star his flamy steeds;  
Thus putting forth a hue more faint than rose,  
And deeper than the violet, was renew'd  
The plant, erewhile in all its branches bare.  
Unearthly was the hymn, which then arose.  
I understood it not, nor to the end  
Endured the harmony Had I the skill

---

<sup>2</sup> "Gryphon." Our Saviour's submission to the Roman Empire appears to be intended, and particularly his injunction to "render unto Cæsar the things that are Cæsar's."

Slumbering, when Syrinx warbled, (eyes that paid  
 So dearly for their watching,) then, like painter,  
 That with a model paints, I might design  
 The manner of my falling into sleep.  
 But feign who will the slumber cunningly,  
 I pass it by to when I waked; and tell,  
 How suddenly a flash of splendour rent  
 The curtain of my sleep, and one cries out,  
 "Arise: what dost thou?" As the chosen three,  
 On Tabor's mount, admitted to behold  
 The blossoming of that fair tree,<sup>3</sup> whose fruit  
 Is coveted of Angels, and doth make  
 Perpetual feast in Heaven; to themselves  
 Returning, at the word whence deeper sleeps<sup>4</sup>  
 Were broken, they their tribe diminish'd saw;  
 Both Moses and Elias gone, and changed  
 The stole thcir Master wore; thus to myself  
 Returning, over me beheld I stand  
 The piteous one,<sup>5</sup> who, cross the stream, had brought  
 My steps. "And where," all doubting, I exclaim'd,  
 "Is Beatrice?"—"See her," she replied,  
 "Beneath the fresh leaf, seated on its root.  
 Behold the associate choir that circles her.  
 The others, with a melody more sweet  
 And more profound, journeying to higher realms,  
 Upon the Gryphon tend." If there her words  
 Were closed, I know not; but mine eyes had now  
 Ta'en view of her, by whom all other thoughts  
 Were barr'd admittance. On the very ground  
 Alone she sat, as she had there been left  
 A guard upon the wain, which I beheld  
 Bound to the twyform beast. The seven nymphs  
 Did make themselves a cloister round about her;  
 And, in their hands, upheld those lights<sup>6</sup> secure

<sup>3</sup> "The blossoming of that fair tree." Our Saviour's transfiguration. "As the apple-tree among the trees of the wood, so is my beloved among the sons."—Solomon's Song, ii. 3.  
<sup>4</sup> "Deeper sleeps." The sleep of

death, in the instance of the ruler of the synagogues' daughter and of Lazarus.

<sup>5</sup> "The piteous one." Matilda.  
<sup>6</sup> "Those lights." The tapers of gold.

A little while thou shalt be forester here,  
And citizen shalt be, forever with me,  
Of that true Rome,<sup>7</sup> wherein Christ dwells a Roman.  
To profit the misguided world, keep now  
Thine eyes upon the car; and what thou seest,  
Take heed thou write, returning to that place."<sup>8</sup>

Thus Beatrice: at whose feet inclined  
Devout, at her behest, my thought and eyes  
I, as she bade, directed. Never fire,  
With so swift motion, forth a stormy cloud  
Leap'd downward from the welkin's farthest bound,  
As I beheld the bird of Jove<sup>9</sup> descend  
Down through the tree; and, as he rush'd, the rind  
Disparting crush beneath him; buds much more,  
And leaflets. On the car, with all his might  
He struck; whence, staggering, like a ship it reel'd,  
At random driven, to starboard now, o'ercome,  
And now to larboard, by the vaulting waves.

Next, springing up into the chariot's womb,  
A fox<sup>10</sup> I saw, with hunger seeming pined  
Of all good food. But, for his ugly sins  
The saintly maid rebuking him, away  
Scampering he turn'd, fast as his hide-bound corpse  
Would bear him. Next, from whence before he came,  
I saw the eagle dart into the hull  
O' the car, and leave it with his feathers lined:<sup>11</sup>  
And then a voice, like that which issues forth  
From heart with sorrow rived, did issue forth  
From Heaven, and "O poor bark of mine!" it cried,  
"How badly art thou freighted." Then it seem'd  
That the earth open'd, between either wheel;  
And I beheld a dragon<sup>12</sup> issue thence,  
That through the chariot fix'd his forked train;

<sup>7</sup> "Of that true Rome." Of Heaven.  
<sup>8</sup> "To that place." To the carth.  
<sup>9</sup> "The bird of Jove." This, which is imitated from Ezekiel, xvii. 3, 4, is typical of the persecutions which the Church sustained from the Roman emperors.  
<sup>10</sup> "A fox." By the fox probably is represented the treachery of the heretics.  
<sup>11</sup> "With his feathers lined." In allusion to the donations made by Constantine to the Church.  
<sup>12</sup> "A dragon." Probably Mohammed; for what Lombardi offers to the contrary is far from satisfactory.

And like a wasp, that draggeth back the sting,  
 So drawing forth his baleful train, he dragg'd  
 Part of the bottom forth; and went his way,  
 Exulting. What remain'd, as lively turf  
 With green herb, so did clothe itself with plumes,<sup>13</sup>  
 Which haply had, with purpose chaste and kind,  
 Been offer'd; and therewith were clothed the wheels,  
 Both one and other, and the beam, so quickly,  
 A sigh were not breathed sooner. Thus transform'd,  
 The holy structure, through its several parts,  
 Did put forth heads;<sup>14</sup> three on the beam, and one  
 On every side: the first like oxen horn'd;  
 But with a single horn upon their front,  
 The four. Like monster, sight hath never seen.  
 O'er it<sup>15</sup> methought there sat, secure as rock  
 On mountain's lofty top, a shameless whore,  
 Whose ken roved loosely round her. At her side,  
 As 't were that none might bear her off, I saw  
 A giant stand; and ever and anon  
 They mingled kisses. But, her lustful eyes  
 Chancing on me to wander, that fell minion  
 Scourged her from head to foot all o'er; then full  
 Of jealousy, and fierce with rage, unloosed  
 The monster, and dragg'd on,<sup>16</sup> so far across  
 The forest, that from me its shades alone  
 Shielded the harlot and the new-form'd brute.

<sup>13</sup> "With plumes." The increase of wealth and temporal dominion, which followed the supposed gift of Constantine.

<sup>14</sup> "Heads." By the seven heads, it is supposed with sufficient probability, are meant the seven capital sins: by the three with two horns, pride, anger, and avarice, injurious both to man himself and to his neighbor: by the four with one horn, gluttony, gloominess, con-

cupiscence, and envy, hurtful, at least in their primary effects, chiefly to him who is guilty of them.

<sup>15</sup> "O'er it." The harlot is thought to represent the state of the Church under Boniface VIII, and the giant to figure Philip IV of France.

<sup>16</sup> "Dragg'd on." The removal of the Pope's residence from Rome to Avignon is pointed at.

## CANTO XXXIII

ARGUMENT.—After a hymn sung, Beatrice leaves the tree, and takes with her the seven virgins, Matilda, Statius, and Dante. She then darkly predicts to our Poet some future events. Lastly, the whole band arrive at the fountain, from whence the two streams, Lethe and Eunoë, separating, flow different ways; and Matilda, at the desire of Beatrice, causes our Poet to drink of the latter stream.

“THE heathen,<sup>1</sup> Lord! are come:” responsive thus,  
 The trinal now, and now the virgin band  
 Quaternion, their sweet psalmody began,  
 Weeping; and Beatrice listen’d, sad  
 And sighing, to the song, in such a mood,  
 That Mary, as she stood beside the Cross,  
 Was scarce more changed. But when they gave her place  
 To speak, then, risen upright on her feet,  
 She, with a colour glowing bright as fire,  
 Did answer: “Yet a little while,<sup>2</sup> and ye  
 Shall see me not; and, my beloved sisters!  
 Again a little while, and ye shall see me.”  
 Before her then she marshal’d all the seven;  
 And, beckoning only, motion’d me, the dame,  
 And that remaining sage,<sup>3</sup> to follow her.  
 So on she pass’d; and had not set, I ween,  
 Her tenth step to the ground, when, with mine eyes  
 Her eyes encountered; and, with visage mild,  
 “So mend thy pace,” she cried, “that if my words  
 Address thee, thou mayst still be aptly placed  
 To hear them.” Soon as duly to her side  
 I now had hasten’d: “Brother!” she began,  
 “Why makest thou no attempt at questioning,  
 As thus we walk together?” Like to those  
 Who, speaking with too reverent an awe  
 Before their betters, draw not forth the voice  
 Alive unto their lips, befel me then  
 That I in sounds imperfect thus began:

<sup>1</sup> “The heathen.” “O God, the  
 heathen are come into thine in-  
 heritance.”—Psalm lxxix. 1.  
<sup>2</sup> “Yet a little while.” “A little

while, and ye shall not see me; and  
 again a little while, and ye shall  
 see me.”—John xvi. 16.  
<sup>3</sup> “That remaining sage.” Statius.

"Lady! what I have need of, that thou know'st;  
 And what will suit my need." She answering thus:  
 "Of fearfulness and shame, I will that thou  
 Henceforth do rid thee; that thou speak no more,  
 As one who dreams. Thus far be taught of me:  
 The vessel which thou saw'st the serpent break,  
 Was, and is not:<sup>4</sup> let him, who hath the blame,  
 Hope not to scare God's vengeance with a sop.<sup>5</sup>  
 Without an heir for ever shall not be  
 That eagle,<sup>6</sup> he, who left the chariot plumed,  
 Which monster made it first and next a prey.  
 Plainly I view, and therefore speak, the stars  
 E'en now approaching, whose conjunction, free  
 From all impediment and bar, brings on  
 A season, in the which, one sent from God,  
 (Five hundred, five, and ten, do mark him out,)  
 That foul one, and the accomplice of her guilt,  
 The giant, both, shall slay. And if perchance  
 My saying, dark as Themis or as Sphinx,  
 Fail to persuade thee, (since like them it foils  
 The intellect with blindness,) yet ere long  
 Events shall be the Naiads, that will solve  
 This knotty riddle; and no damage light  
 On flock or field. Take heed; and as these words  
 By me are utter'd, teach them even so  
 To those who live that life, which is a race  
 To death: and when thou writest them, keep in mind  
 Not to conceal how thou hast seen the plant,  
 That twice<sup>7</sup> hath now been spoil'd. This whoso robs,  
 This whoso plucks, with blasphemy of deed

<sup>4</sup> "Was, and is not." "The beast that was, and is not."—Rev. xvii. 11.

<sup>5</sup> "Hope not to scare God's vengeance with a sop." Let not him who hath occasioned the destruction of the Church, that vessel which the serpent brake, hope to appease the anger of the Deity by any outward acts of religious, or rather superstitious, ceremony; such as was that, in our Poet's time, performed by a murderer at Florence, who imagined himself secure from vengeance if he ate a sop of bread in wine upon the grave of the per-

son murdered, within the space of nine days."

<sup>6</sup> "That eagle." He prognosticates that the Emperor of Germany will not always continue to submit to the usurpations of the Pope, and foretells the coming of Henry VII, Duke of Luxemburg, signified by the numerical figures DVX; or, as Lombardi supposes, of Can Grande della Scala, appointed the leader of the Ghibelline forces.

<sup>7</sup> "Twice." First by the eagle and next by the giant.

Sins against God, who for His use alone  
Creating hallow'd it. For taste of this,  
In pain and in desire, five thousand years  
And upward, the first soul did yearn for him  
Who punish'd in himself the fatal gust.

"Thy reason slumbers, if it deem this height,  
And summit thus inverted, of the plant,  
Without due cause: and were not vainer thoughts,  
As Elsa's numbing waters,<sup>8</sup> to thy soul,  
And their fond pleasures had not dyed it dark  
As Pyramus the mulberry; thou hadst seen,  
In such momentous circumstance alone,  
God's equal justice morally implied  
In the forbidden tree. But since I mark thee,  
In understanding, harden'd into stone,  
And, to that hardness, spotted too and stain'd,  
So that thine eye is dazzled at my word;  
I will, that, if not written, yet at least  
Painted thou take it in thee, for the cause,  
That one brings home his staff inwreathed with palm."

I thus: "As wax by seal, that changeth not  
Its impress, now is stamp'd my brain by thee.  
But wherefore soars thy wish'd-for speech so high  
Beyond my sight, that loses it the more,  
The more it strains to reach it?"—"To the end  
That thou mayst know," she answer'd straight, "the school,  
That thou hast follow'd; and how far behind,  
When following my discourse, its learning halts:  
And mayst behold your art, from the divine  
As distant, as the disagreement is  
'Twixt earth and Heaven's most high and rapturous orb."

"I not remember," I replied, "that e'er  
I was estranged from thee; nor for such fault  
Doth conscience chide me." Smiling she return'd:  
"If thou canst not remember, call to mind  
How lately thou hast drunk of Lethe's wave;  
And, sure as smoke doth indicate a flame,

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<sup>8</sup> "Elsa's numbing waters." The  
Elsa, a little stream, which flows  
into the Arno about twenty miles

below Florence, is said to possess a  
petrifying quality.



In that forgetfulness itself conclude  
Blame from thy alienated will incurr'd.  
From henceforth, verily, my words shall be  
As naked, as will suit them to appear  
In thy unpractised view." More sparkling now,  
And with retarded course, the sun possess'd  
The circle of mid-day, that varies still  
As the aspect varies of each several clime;  
When, as one, sent in vaward of a troop  
For escort, pauses, if perchance he spy  
Vestige of somewhat strange and rare; so paused  
The sevenfold band, arriving at the verge  
Of a dun umbrage hoar, such as is seen,  
Beneath green leaves and gloomy branches, oft  
To overbrow a bleak and alpine cliff.  
And, where they stood, before them, as it seem'd,  
I, Tigris and Euphrates both, beheld  
Forth from one fountain issue; and, like friends,  
Linger at parting. "O enlightening beam!  
O glory of our kind! beseech thee say  
What water this, which, from one source derived,  
Itself removes to distance from itself?"

To such entreaty answer thus was made:  
"Entreat Matilda, that she teach thee this."

And here, as one who clears himself of blame  
Imputed, the fair dame return'd: "Of me  
He this and more hath learnt; and I am safe  
That Lethe's water hath not hid it from him."

And Beatrice: "Some more pressing care,  
That oft the memory 'reaves, perchance hath made  
His mind's eye dark. But lo, where Eunoe flows!  
Lead thither; and, as thou art wont, revive  
His fainting virtue." As a courteous spirit,  
That proffers no excuses, but as soon  
As he hath token of another's will,  
Makes it his own; when she had ta'en me, thus  
The lovely maiden moved her on, and call'd  
To Statius, with an air most lady-like:  
"Come thou with him." Were further space allow'd,  
Then, Reader! might I sing, though but in part,

---

Been sated. But, since all the leaves are full,  
Appointed for this second strain, mine art  
With warning bridle checks me. I return'd  
From the most holy wave, regenerate,  
E'en as new plants renew'd with foliage new,  
Pure and made apt for mounting to the stars.

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# PARADISE

## CANTO I

ARGUMENT.—The Poet ascends with Beatrice toward the first heaven; and is, by her, resolved of certain doubts which arise in his mind.

**H**IS glory, by whose might all things are moved,  
Pierces the universe, and in one part  
Sheds more resplendence, elsewhere less. In  
That largeliest of His light partakes, was I, [Heaven  
Witness of things, which, to relate again,  
Surpasseth power of him who comes from thence;  
For that, so near approaching its desire,  
Our intellect is to such depth absorb'd,  
That memory cannot follow. Nathless all,  
That in my thoughts I of that sacred realm  
Could store, shall now be matter of my song.

Benign Apollo! this last labour aid;  
And make me such a vessel of thy worth,  
As thy own laurel claims, of me beloved.  
Thus far<sup>1</sup> hath one of steep Parnassus' brows  
Sufficed me; henceforth, there is need of both  
For my remaining enterprise. Do thou<sup>2</sup>  
Enter into my bosom, and there breathe  
So, as when Marsyas by thy hand was dragg'd  
Forth from his limbs, unsheathed. O power divine!  
If thou to me of thine impart so much,  
That of that happy realm the shadow'd form  
Traced in my thoughts I may set forth to view;  
Thou shalt behold me of thy favour'd tree

<sup>1</sup> "Thus far." He appears to mean nothing more than that this part of his poem will require a greater exertion of his powers than the former.

<sup>2</sup> "Do thou." Make me thine instrument; and, through me, utter such sound as when thou didst contend with Marsyas.

Come to the foot, and crown myself with leaves:  
 For to that honour thou, and my high theme  
 Will fit me. If but seldom, mighty Sire!  
 To grace his triumph, gathers thence a' wreath  
 Cæsar, or bard, (more shame for human wills  
 Depraved,) joy to the Delphic god must spring  
 From the Peneian foliage, when one breast  
 Is with such thirst inspired. From a small spark  
 Great flame hath risen: after me, perchance,  
 Others with better voice may pray, and gain,  
 From the Cyrrhæan city, answer kind.

Through divers passages, the world's bright lamp  
 Rises to mortals; but through that<sup>3</sup> which joins  
 Four circles with the threefold cross, in best  
 Course, and in happiest constellation<sup>4</sup> set,  
 He comes; and, to the worldly wax, best gives  
 Its temper and impression. Morning there,<sup>5</sup>  
 Here eve was well-nigh by such passage made;  
 And whiteness had o'erspread that hemisphere,  
 Blackness the other part; when to the left<sup>6</sup>  
 I saw Beatrice turn'd, and on the sun  
 Gazing, as never eagle fix'd his ken.  
 As from the first a second beam is wont  
 To issue, and reflected upward rise,  
 Even as a pilgrim bent on his return;  
 So of her act, that through the eyesight pass'd  
 Into my fancy, mine was form'd: and straight,  
 Beyond our mortal wont, I fix'd mine eyes  
 Upon the sun. Much is allow'd us there,  
 That here exceeds our power; thanks to the place  
 Made for the dwelling of the human kind.

I suffer'd it not long; and yet so long,  
 That I beheld it bickering sparks around,  
 As iron that comes boiling from the fire.  
 And suddenly upon the day appear'd

<sup>3</sup> "Where the four circles, the horizon, the Zodiac, the Equator, and the equinoctial colure joint; the last three intersecting each other so as to form three crosses."  
<sup>4</sup> Aries. Some understand the planet Venus by the "migliore stella."

<sup>5</sup> "Morning there." It was morning where he then was, and about eventide on the earth.

<sup>6</sup> "To the left." Being in the opposite hemisphere to ours, Beatrice, that she may behold the rising sun, turns herself to the left.

A day new-risen; as he, who hath the power,  
Had with another sun bedeck'd the sky.

Her eyes fast fix'd on the eternal wheels,  
Beatrice stood unmoved; and I with ken  
Fix'd upon her, from upward gaze removed,  
At her aspect, such inwardly became  
As Glaucus, when he tasted of the herb  
That made him peer among the ocean gods:  
Words may not tell of that trans-human change;  
And therefore let the example serve, though weak,  
For those whom grace hath better proof in store.

If I were only what thou didst create,  
Then newly, Love! by whom the Heaven is ruled;  
Thou know'st, who by Thy light didst bear me up.  
Whenas the wheel which Thou dost ever guide,  
Desired Spirit! with its harmony,  
Temper'd of Thee and measured, charm'd mine ear,  
Then seem'd to me so much of Heaven to blaze  
With the sun's flame, that rain or flood ne'er made  
A lake so broad. The newness of the sound,  
And that great light, inflamed me with desire,  
Keener than e'er was felt, to know their cause.

Whence she, who saw me, clearly as myself,  
To calm my troubled mind, before I ask'd,  
Open'd her lips, and gracious thus began:  
"With false imagination thou thyself  
Makest dull; so that thou seest not the thing,  
Which thou hadst seen, had that been shaken off.  
Thou art not on the earth as thou believest;  
For lightning, scaped from its own proper place,  
Ne'er ran, as thou hast hither now return'd."

Although divested of my first-raised doubt  
By those brief words accompanied with smiles,  
Yet in new doubt was I entangled more,  
And said: "Already satisfied, I rest  
From admiration deep; but now admire  
How I above those lighter bodies rise."

Whence, after utterance of a piteous sigh,  
She toward me bent her eyes, with such a look,  
As on her frenzied child a mother casts;

Then thus began: "Among themselves all things  
 Have order; and from hence the form,"<sup>7</sup> which makes  
 The universe resemble God. In this  
 The higher creatures see the printed steps  
 Of that eternal worth, which is the end  
 Whither the line is drawn.<sup>8</sup> All natures lean,  
 In this their order, diversly; some more,  
 Some less approaching to their primal source.  
 Thus they to different havens are moved on  
 Through the vast sea of being, and each one  
 With instinct given, that bears it in its course:  
 This to the lunar sphere directs the fire;  
 This moves the hearts of mortal animals;  
 This the brute earth together knits, and binds.  
 Nor only creatures, void of intellect,  
 Are aim'd at by this bow; but even those,  
 That have intelligence and love, are pierced.  
 That Providence, who so well orders all,  
 With her own light makes ever calm the Heaven,<sup>9</sup>  
 In which the substance, that hath greatest speed,<sup>10</sup>  
 Is turn'd: and thither now, as to our seat  
 Predestined, we are carried by the force  
 Of that strong cord, that never looses dart  
 But at fair aim and glad. Yet is it true,  
 That as, oft-times, but ill accords the form  
 To the design of art, through sluggishness  
 Or unreplying matter; so this course  
 Is sometimes quitted by the creature, who  
 Hath power, directed thus, to bend elsewhere;  
 As from a cloud the fire is seen to fall,  
 From its original impulse warp'd, to earth,  
 By vitious fondness. Thou no more admire  
 Thy soaring, (if I rightly deem,) than lapse  
 Of torrent downward from a mountain's height.  
 There would in thee for wonder be more cause,  
 If, free of hindrance, thou hadst stay'd below,

<sup>7</sup> This order it is, that gives to the  
 universe the form of unity, and  
 therefore resemblance to God.  
<sup>8</sup> All things, as they have their  
 beginning from the Supreme Being,  
 so are referred to Him again.

<sup>9</sup> "The Heaven." The empyrean,  
 which is always motionless.

<sup>10</sup> "The substance, etc." The  
*primum mobile*

So said, she turn'd toward the Heaven her face.

## CANTO II

ARGUMENT.—Dante and his celestial guide enter the moon. The cause of the spots or shadows, which appear in that body, is explained to him.

ALL ye, who in small bark have following sail'd,  
Eager to listen, on the adventurous track  
Of my proud keel, that singing cuts her way,  
Backward return with speed, and your own shores  
Revisit; nor put out to open sea,  
Where losing me, perchance ye may remain  
Bewilder'd in deep maze. The way I pass,  
Ne'er yet was run: Minerva breathes the gale;  
Apollo guides me; and another Nine,  
To my rapt sight, the arctic beams reveal.  
Ye other few who have outstretch'd the neck  
Timely for food of angels, on which here  
They live, yet never know satiety;  
Through the deep brine ye fearless may put out  
Your vessel; marking well the furrow broad  
Before you in the wave, that on both sides  
Equal returns. Those, glorious, who pass'd o'er  
To Colchis, wonder'd not as ye will do,  
When they saw Jason following the plough.

The increate perpetual thirst, that draws  
Toward the realm of God's own form, bore us  
Swift almost as the Heaven ye behold.  
Beatrice upward gazed, and I on her;  
And in such space as on the notch a dart  
Is placed, then loosen'd flies, I saw myself  
Arrived, where wonderous thing engaged my sight.  
Whence she, to whom no care of mine was hid,  
Turning to me, with aspect glad as fair,  
Bespake me: "Gratefully direct thy mind  
To God, through whom to this first star<sup>1</sup> we come."

<sup>1</sup> "This first star." The moon.

---

Meseem'd as if a cloud had cover'd us,  
Translucent, solid, firm, and polish'd bright,  
Like adamant, which the sun's beam had smit.  
Within itself the ever-during pearl  
Received us; as the wave a ray of light  
Receives, and rests unbroken. If I then  
Was of corporeal frame, and it transcend  
Our weaker thought, how one dimension thus  
Another could endure, which needs must be  
If body enter body; how much more  
Must the desire inflame us to behold  
That Essence, which discovers by what means  
God and our nature join'd! There will be seen  
That, which we hold through faith; not shown by proof,  
But in itself intelligibly plain,  
E'en as the truth that man at first believes.

I answer'd: "Lady! I with thoughts devout,  
Such as I best can frame, give thanks to Him,  
Who hath removed me from the mortal world.  
But tell, I pray thee, whence the gloomy spots  
Upon this body, which below on earth  
Give rise to talk of Cain in fabling quaint?"

She somewhat smiled, then spake: "If mortals err  
In their opinion, when the key of sense  
Unlocks not, surely wonder's weapon keen  
Ought not to pierce thee: since thou find'st, the wings  
Of reason to pursue the senses' flight  
Are short. But what thy own thought is, declare."

Then I: "What various here above appears,  
Is caused, I deem, by bodies dense or rare."

She then resumed: "Thou certainly wilt see  
In falsehood thy belief o'erwhelm'd, if well  
Thou listen to the arguments which I  
Shall bring to face it. The eighth sphere displays  
Numberless lights, the which, in kind and size,  
May be remark'd of different aspects:  
If rare or dense of that were cause alone,  
One single virtue then would be in all;  
Alike distributed, or more, or less.  
Different virtues needs must be the fruits

---



Of formal principles; and these, save one,  
Will by thy reasoning be destroy'd. Beside,  
If rarity were of that dusk the cause,  
Which thou inquirest, either in some part  
That planet must throughout be void, nor fed  
With its own matter; or, as bodies share  
Their fat and leanness, in like manner this  
Must in its volume change the leaves.<sup>2</sup> The first,  
If it were true, had through the sun's eclipse  
Been manifested, by transparency  
Of light, as through aught rare beside effused.  
But this is not. Therefore remains to see  
The other cause: and, if the other fall,  
Erroneous so must prove what seem'd to thee.  
If not from side to side this rarity  
Pass through, there needs must be a limit, whence  
Its contrary no further lets it pass.  
And hence the beam, that from without proceeds,  
Must be pour'd back; as colour comes, through glass  
Reflected, which behind it lead conceals.  
Now wilt thou say, that there of murkier hue,  
Than, in the other part, the ray is shown,  
By being thence refracted farther back.  
From this perplexity will free thee soon  
Experience, if thereof thou trial make,  
The fountain whence your arts derive their streams.  
Three mirrors shalt thou take, and two remove  
From thee alike; and more remote the third,  
Betwixt the former pair, shall meet thine eyes:  
Then turn'd toward them, cause behind thy back  
A light to stand, that on the three shall shine,  
And thus reflected come to thee from all.  
Though that, beheld most distant, do not stretch  
A space so ample, yet in brightness thou  
Wilt own it equaling the rest. But now,  
As under snow the ground, if the warm ray  
Smites it, remains dismantled of the hue  
And cold, that cover'd it before; so thee,

<sup>2</sup> "Change the leaves." Would, like leaves of parchment, be darker  
in some parts than in others.

---

Dismantled in thy mind, I will inform  
 With light so lively, that the tremulous beam  
 Shall quiver where it falls. Within the Heaven,<sup>3</sup>  
 Where peace divine inhabits, circles round  
 A body, in whose virtue lies the being  
 Of all that it contains. The following Heaven,  
 That hath so many lights, this being divides,  
 Through different essences, from it distinct,  
 And yet contain'd within it. The other orbs  
 Their separate distinctions variously  
 Dispose, for their own seed and produce apt.  
 Thus do these organs of the world proceed,  
 As thou beholdest now, from step to step;  
 Their influences from above deriving,  
 And thence transmitting downward. Mark me well;  
 How through this passage to the truth I ford.  
 The truth thou lovest; that thou henceforth, alone,  
 Mayst know to keep the shallows, safe, untold.

"The virtue and motion of the sacred orbs.  
 As mallet by the workman's hand, must needs  
 By blessed movers<sup>4</sup> be inspired. This Heaven,<sup>5</sup>  
 Made beauteous by so many luminaries,  
 From the deep spirit,<sup>6</sup> that moves its circling sphere,  
 Its image takes and impress as a seal:  
 And as the soul, that dwells within your dust,  
 Through members different, yet together form'd,  
 In different powers resolves itself; e'en so  
 The intellectual efficacy unfolds  
 Its goodness multiplied throughout the stars;  
 On its own unity revolving still.  
 Different virtue<sup>7</sup> compact different  
 Makes with the precious body it enlivens,

<sup>3</sup> According to our Poet's system, there are ten Heavens. The Heaven, "where peace divine inhabits," is the empyrean; the body within it, that "circles round," is the *primum mobile*; "the following Heaven," that of the fixed stars; and "the other orbs," the seven lower Heavens, are Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. Thus Milton, "Paradise Lost" b. iii. 481.

<sup>4</sup> "By blessed movers." By Angels.

<sup>5</sup> "This Heaven." The Heaven of fixed stars.

<sup>6</sup> "The deep spirit." The moving Angel.

<sup>7</sup> "Different virtue." "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."—1 Cor. xv. 41.

With which it knits, as life in you is knit.  
 From its original nature full of joy,  
 The virtue mingled through the body shines,  
 As joy through pupil of the living eye.  
 From hence proceeds that which from light to light  
 Seems different, and not from dense or rare.  
 This is the formal cause, that generates,  
 Proportion'd to its power, the dusk or clear."

### CANTO III

ARGUMENT.—In the moon Dante meets with Piccarda, the sister of Forese, who tells him that this planet is allotted to those, who, after having made profession of chastity and a religious life, had been compelled to violate their vows; and she then points out to him the spirit of the Empress Costanza.

**T**HAT sun,<sup>1</sup> which erst with love my bosom warmed,  
 Had of fair truth unvail'd the sweet aspect,  
 By proof of right, and of the false reproof;  
 And I, to own myself convinced and free  
 Of doubt, as much as needed, raised my head  
 Erect for speech. But soon a sight appear'd,  
 Which, so intent to mark it, held me fix'd  
 That of confession I no longer thought.

As through translucent and smooth glass, or wave  
 Clear and unmoved, and flowing not so deep  
 As that its bed is dark, the shape returns  
 So faint of our impictured lineaments,  
 That, on white forehead set, a pearl as strong  
 Comes to the eye; such saw I many a face,  
 All stretch'd to speak; from whence I straight conceived,  
 Delusion<sup>2</sup> opposite to that, which raised,  
 Between the man and fountain, amorous flame.

Sudden, as I perceived them, deeming these  
 Reflected semblances, to see of whom  
 They were, I turn'd mine eyes, and nothing saw;  
 Then turn'd them back, directed on the light

<sup>1</sup> "That sun," Beatrice.      cause he mistook a shadow for a  
<sup>2</sup> "Delusion." "An error the      substance; I, a substance for a  
 contrary to that of Narcissus; be-      shadow."

From her celestial eyes. "Wonder not thou,"  
She cried, "at this my smiling, when I see  
Thy childish judgment; since not yet on truth  
It rests the foot, but, as it still is wont,  
Makes thee fall back in unsound vacancy.  
True substances are these, which thou behold'st,  
Hither through failure of their vow exiled.  
But speak thou with them; listen, and believe,  
That the true light, which fills them with desire,  
Permits not from its beams their feet to stray."

Straight to the shadow, which for converse seem'd  
Most earnest, I address'd me; and began  
As one by over-eagerness perplex'd:  
"O spirit, born for joy! who in the rays  
Of life eternal, of that sweetness know'st  
The flavour, which, not tasted, passes far  
All apprehension; me it well would please,  
If thou wouldst tell me of thy name, and this  
Your station here." Whence she with kindness prompt  
And eyes glist'ring with smiles: "Our charity,  
To any wish by justice introduced,  
Bars not the door; no more than She above,  
Who would have all her court be like herself.  
I was a virgin sister in the earth;  
And if thy mind observe me well, this form,  
With such addition graced of loveliness,  
Will not conceal me long; but thou wilt know  
Piccarda,<sup>3</sup> in the tardiest sphere thus placed,  
Here 'mid these other blessed also blest.  
Our hearts, whose high affections burn alone  
With pleasure from the Holy Spirit conceived,  
Admitted to His order, dwell in joy.  
And this condition, which appears so low,  
Is for this cause assign'd us, that our vows  
Were, in some part, neglected and made void."

Whence I to her replied: "Something divine

---

<sup>3</sup> "Piccarda." The sister of Corso Donati, and of Forese, whom we have seen in the "Purgatory," Canto xxiii. Petrarch has been supposed to allude to this lady in his "Triumph of Chastity," v. 160, etc.

Beams in your countenances wondrous fair;  
From former knowledge quite transmuting you.  
Therefore to recollect was I so slow.  
But what thou say'st hath to my memory  
Given now such aid, that to retrace your forms  
Is easier. Yet inform me, ye, who here  
Are happy; long ye for a higher place,  
More to behold, and more in love to dwell?"

She with those other spirits gently smiled;  
Then answer'd with such gladness, that she seem'd  
With love's first flame to glow: "Brother! our will  
Is, in composure, settled by the power  
Of charity, who makes us will alone  
What we possess, and naught beyond desire:  
If we should wish to be exalted more,  
Then must our wishes jar with the high will  
Of Him, who sets us here; which in these orbs  
Thou wilt confess not possible, if here  
To be in charity must needs befall,  
And if her nature well thou contemplate.  
Rather it is inherent in this state  
Of blessedness, to keep ourselves within  
The Divine Will, by which our wills with His  
Are one. So that as we, from step to step,  
Are placed throughout this kingdom, pleases all,  
Even as our King, who in us plants His will;  
And in His will is our tranquillity:  
It is the mighty ocean, whither tends  
Whatever it creates and Nature makes."

Then saw I clearly how each spot in Heaven  
Is Paradise, though with like gracious dew  
The supreme virtue shower not over all.

But as it chances, if one sort of food  
Hath satiated, and of another still  
The appetite remains, that this is ask'd.  
And thanks for that return'd; e'en so did I,  
In word and motion, bent from her to learn  
What web it was,<sup>4</sup> through which she had not drawn

---

<sup>4</sup> "What vow of religious life it was that she had been hindered from completing, had been compelled to break."

"Exalted worth and perfectness of life  
 The Lady<sup>5</sup> higher up in shrine in Heaven,  
 By whose pure laws upon your nether earth  
 The robe and veil they wear; to that intent,  
 That e'en till death they may keep watch, or sleep,  
 With their great Bridgroom, who accepts each vow,  
 Which to His gracious pleasure love conforms.  
 I from the world, to follow her, when young  
 Escaped; and, in her vesture mantling me,  
 Made promise of the way her sect enjoins.  
 Thereafter men, for ill than good more apt,  
 Forth snatch'd me from the pleasant cloister's pale.  
 God knows<sup>6</sup> how, after that, my life was framed.  
 This other splendid shape, which thou behold'st  
 At my right side, burning with all the light  
 Of this our orb, what of myself I tell  
 May to herself apply. From her, like me  
 A sister, with like violence were torn  
 The saintly folds, that shaded her fair brows.  
 E'en when she to the world again was brought  
 In spite of her own will and better wont,  
 Yet not for that the bosom's inward veil  
 Did she renounce. This is the luminary  
 Of mighty Constance,<sup>7</sup> who from that loud blast,  
 Which blew the second<sup>8</sup> over Suabia's realm,  
 That power produced, which was the third and last."

She ceased from further talk, and then began  
 "Ave Maria" singing; and with that song

<sup>5</sup> St. Clare, the foundress of the order called after her. She was born at Assisi, in 1193, and died in 1253.  
<sup>6</sup> Piccardo's brother Corso joined with him Farinata, an infamous assassin, and twelve others, entered the monastery by a ladder, and carried away his sister forcibly; tearing off her religious habit, he compelled her to go in a secular garment to her nuptials. Before the spouse of Christ came together with her new husband, she knelt down before a crucifix and recommended her virginity to Christ. Soon after her whole body was smitten with leprosy; in a few days, through the

divine disposal, she passed with a palm of virginity to the Lord.

<sup>7</sup> Daughter of Ruggieri, King of Sicily, who being taken by force out of a monastery was married to the Emperor Henry VI and by him was mother of Frederick II. She was fifty years old or more at the time, and because it was not credited that she could have a child at that age, she was delivered in a pavilion, where any lady, who pleased, was at liberty to see her.

<sup>8</sup> Henry VI, son of Frederick I, was the second emperor of the house of Suabia; and his son Frederick II "the third and last."

Mine eye, that, far as it was capable,  
Pursued her, when in dimness she was lost,  
Turn'd to the mark where greater want impell'd  
And bent on Beatrice all its gaze.  
But she, as lightning, beam'd upon my looks;  
So that the sight sustain'd it not at first.  
Whence I to question her became less prompt.

#### CANTO IV

ARGUMENT.—While they still continue in the moon, Beatrice removes certain doubts which Dante had conceived respecting the place assigned to the blessed, and respecting the will absolute or conditional. He inquires whether it is possible to make satisfaction for a vow broken.

**B**ETWEEN two kinds of food, both equally  
Remote and tempting, first a man might die  
Of hunger, ere he one could freely chuse.  
E'en so would stand a lamb between the maw  
Of two fierce wolves, in dread of both alike:  
E'en so between two deer a dog would stand.  
Wherefore, if I was silent, fault nor praise  
I to myself impute; by equal doubts  
Held in suspense; since of necessity  
It happen'd. Silent was I, yet desire  
Was painted in my looks: and thus I spake  
My wish more earnestly than language could.

As Daniel,<sup>1</sup> when the haughty king he freed  
From ire, that spurr'd him on to deeds unjust  
And violent: so did Beatrice then.

"Well I discern," she thus her words address'd,  
"How thou art drawn by each of these desires;<sup>2</sup>  
So that thy anxious thought is in itself  
Bound up and stifled, nor breathes freely forth.  
Thou arguest: if the good intent remain;

<sup>1</sup> "Daniel." See Dan. ii. Beatrice did for Dante what Daniel did for Nebuchadnezzar, when he freed the King from the uncertainty respecting his dream, which had en-

raged him against the Chaldeans. See "Hell," Canto xiv.

<sup>2</sup> His desire to have each of the doubts, which Beatrice mentions, resolved.

Should stint the measure of my fair desert?

"Cause too thou find'st for doubt, in that it seems,  
That spirits to the stars, as Plato<sup>3</sup> deem'd,  
Return. These are the questions which thy will  
Urge equally; and therefore I, the first,  
Of that<sup>4</sup> will treat which hath the more of gall.<sup>5</sup>  
Of Seraphim<sup>6</sup> he who is most enskied,  
Moses and Samuel, and either John  
Chuse which thou wilt, nor even Mary's self,  
Have not in any other Heaven their seats,  
Than have those spirits which so late thou saw'st;  
Nor more or fewer years exist; but all  
Make the first circle<sup>7</sup> beauteous, diversely  
Partaking of sweet life, as more or less  
Afflation of eternal bliss pervades them.  
Here were they shown thee, not that fate assigns  
This for their sphere, but for a sign to thee  
Of that celestial furthest from the height.  
Thus needs, that ye may apprehend, we speak:  
Since from things sensible alone ye learn  
That, which, digested rightly, after turns  
To intellectual. For no other cause  
The Scripture, condescending graciously  
To your perception, hands and feet to God  
Attributes, nor so means: and holy Church  
Doth represent with human countenance  
Gabriel, and Michäel, and him who made  
Tobias whole. Unlike what here thou seest,  
The judgment of Timæus, who affirms  
Each soul restored to its particular star;  
Believing it to have been taken thence,

<sup>3</sup> "Plato." Plato, *Timæus*, v. ix. p. 326. "The Creator, when he had framed the universe, distributed to the stars an equal number of souls, appointing to each soul its several star."

<sup>4</sup> "Of that." Plato's opinion.

<sup>5</sup> Which is the more dangerous.

<sup>6</sup> She first resolves his doubt whether souls do not return to their own stars, as he had read in

the "*Timæus*" of Plato. Angels, then, and beatified spirits, she declares, dwell all and eternally together, only partaking more or less of the divine glory, in the empyrean; although, in condescension to human understanding, they appear to have different spheres allotted to them.

<sup>7</sup> "The first circle." The empyrean.



Yet to appearance his intention is  
 Not what his words declare: and so to shun  
 Derision, haply thus he hath disguised  
 His true opinion. If his meaning be,  
 That to the influencing of these orbs revert  
 The honour and the blame in human acts,  
 Perchance he doth not wholly miss the truth.  
 This principle, not understood aright,  
 Erewhile perverted well-nigh all the world;  
 So that it fell to fabled names of Jove,  
 And Mercury, and Mars. That other doubt,  
 Which moves thee, is less harmful; for it brings  
 No peril of removing thee from me.  
 "That, to the eye of man,"<sup>8</sup> our justice seems  
 Unjust, is argument for faith, and not  
 For heretic declension. But, to the end  
 This truth<sup>9</sup> may stand more clearly in your view,  
 I will content thee even to thy wish.

"If violence be, when that which suffers, nought  
 Consents to that which forceth, not for this  
 These spirits stood exculpate. For the will,  
 That wills not, still survives, unquench'd, and doth,  
 As nature doth in fire, though violence  
 Wrest it a thousand times; for, if it yield  
 Or more or less, so far it follows force.  
 And thus did these, when they had power to seek  
 The hallow'd place again. In them, had will  
 Been perfect, such as once upon the bars  
 Held Laurence<sup>10</sup> firm, or wrought in Scævola  
 To his own hand remorseless; to the path,  
 Whence they were drawn, their steps had hasten'd back,  
 When liberty return'd: but in too few,  
 Resolve, so stedfast, dwells. And by these words,

<sup>8</sup> "That the ways of divine justice are often inscrutable to man, ought rather to be a motive to faith than an inducement to heresy."

<sup>9</sup> "This truth." That it is no impeachment of God's justice, if merit be lessened through compulsion of others, without any failure

of good intention on the part of the meritorious. After all, Beatrice ends by admitting that there was a defect in the will, which hindered Constance and the others from seizing the first opportunity of returning to the monastic life.

<sup>10</sup> Martyr of the third century.

Which oft might have perplex'd thee still. But now  
 Another question thwarts thee, which, to solve,  
 Might try thy patience without better aid.  
 I have, no doubt, instill'd into thy mind,  
 That blessed spirit may not lie; since near  
 The source of primal truth it dwells for aye:  
 And thou mightst after of Piccarda learn  
 That Constance held affection to the veil;  
 So that she seems to contradict me here.  
 Not seldom, brother, it hath chanced for men  
 To do what they had gladly left undone;  
 Yet, to shun peril, they have done amiss:  
 E'en as Alcmaeon, at his father's<sup>11</sup> suit  
 Slew his own mother;<sup>12</sup> so made pitiless,  
 Not to lose pity. On this point bethink thee,  
 That force and will are blended in such wise  
 As not to make the offence excusable.  
 Absolute will agrees not to the wrong;  
 But inasmuch as there is fear of woe  
 From non-compliance, it agrees. Of will<sup>13</sup>  
 Thus absolute, Piccarda spake, and I  
 Of the other; so that both have truly said."

Such was the flow of that pure rill, that well'd  
 From forth the fountain of all truth; and such  
 The rest, that to my wandering thoughts I found.

"O thou, of primal love the prime delight,  
 Goddess!" I straight replied, "whose lively words  
 Still shed new heat and vigour through my soul;  
 Affection fails me to requite thy grace  
 With equal sum of gratitude: be His  
 To recompense, who sees and can reward thee.  
 Well I discern, that by that Truth<sup>14</sup> alone  
 Enlighten'd, beyond which no truth may roam,  
 Our mind can satisfy her thirst to know:  
 Therein she resteth, e'en as in his lair

<sup>11</sup> "His father's." Amphiaraus.  
<sup>12</sup> "His own mother." Eriphyle.  
<sup>13</sup> "Of will." What Piccarda as-  
 serts of Constance, that she retained  
 her affection to the monastic life,  
 is said absolutely and without re-

lation to circumstances; and that,  
 which I affirm, is spoken of the  
 will conditionally and respectively:  
 so that "both have truly said."  
<sup>14</sup> The light of divine truth.

And she hath power to reach it, else down  
 Were given to no end. And thence doth doubt  
 Spring, like a shoot, around the stock of truth;  
 And it is nature which, from height to height,  
 On to the summit prompts us. This invites,  
 This doth assure me, Lady! reverently  
 To ask thee of another truth, that yet  
 Is dark to me. I fain would know, if man  
 By other works well done may so supply  
 The failure of his vows, that in your scale  
 They lack not weight." I spake; and on me straight  
 Beatrice look'd, with eyes that shot forth sparks  
 Of love celestial, in such copious stream,  
 That, virtue sinking in me overpower'd,  
 I turn'd; and downward bent, confused, my sight.

## CANTO V

ARGUMENT.—The question proposed in the last Canto is answered. Dante ascends with Beatrice to the planet Mercury, which is the second Heaven; and here he finds a multitude of spirits, one of whom offers to satisfy him of anything he may desire to know from them.

"IF beyond earthly wont,<sup>1</sup> the flame of love  
 Illume me, so that I o'ercome thy power  
 Of vision, marvel not: but learn the cause  
 In that perfection of the sight, which, soon  
 As apprehending, hasteneth on to reach  
 The good it apprehends. I well discern,  
 How in thine intellect already shines  
 The light eternal, which to view alone  
 Ne'er fails to kindle love; and if aught else  
 Your love seduces, 'tis but that it shows  
 Some ill-mark'd vestige of that primal beam.  
 "This wouldst thou know: if failure of the vow  
 By other service may be so supplied,

<sup>1</sup> "If beyond earthly wont."  
 Dante having been unable to sustain the splendor of Beatrice, as we have seen at the end of the

last Canto, she tells him to attribute her increase of brightness to the place in which they were.

Thus she her words, not heedless of my wish,  
 Began; and thus, as one who breaks not off  
 Discourse, continued in her saintly strain.  
 "Supreme of gifts,<sup>2</sup> which God, creating, gave  
 Of His free bounty, sign most evident  
 Of goodness, and in His account most prized  
 Was liberty of will; the boon, wherewith  
 All intellectual creatures, and them sole,  
 He hath endow'd. Hence now thou mayst infer  
 Of what high worth the vow, which so is framed  
 That when man offers, God well-pleased accepts:  
 For in the compact between God and him,  
 This treasure, such as I describe it to thee,  
 He makes the victim; and of his own act.  
 What compensation therefore may he find?  
 If that, whereof thou hast oblation made,  
 By using well thou think'st to consecrate,  
 Thou wouldst of theft do charitable deed.  
 Thus I resolve thee of the greater point.  
 "But forasmuch as holy Church, herein  
 Dispensing, seems to contradict the truth  
 I have discover'd to thee, yet behoves  
 Thou rest a little longer at the board,  
 Ere the crude aliment which thou hast ta'en,  
 Digested fitly, to nutrition turn.  
 Open thy mind to what I now unfold;  
 And give it inward keeping. Knowledge comes  
 Of learning well retain'd, unfruitful else.  
 "This sacrifice, in essence, of two things

<sup>2</sup> "Supreme of gifts." So in the  
 "De Monarchiâ," lib. i. pp. 107  
 and 108. "If then the judgment  
 altogether move the appetite, and  
 is in no wise prevented by it, it  
 is free. But if the judgment be  
 moved by the appetite in any way  
 preventing it, it cannot be free: be-  
 cause it acts not of itself, but is  
 led captive by another. And hence  
 it is that brutes cannot have free  
 judgment, because their judgments  
 are always prevented by appetite.  
 And hence it may also appear mani-  
 fest that intellectual substances,

whose wills are immutable, and like-  
 wise souls separated from the body,  
 and departing from it well and  
 holily, lose not the liberty of  
 choice on account of the immuta-  
 bility of the will, but retain it  
 most perfectly and powerfully.  
 This being discerned, it is again  
 plain that this liberty, or principle  
 of all our liberty, is the greatest  
 good conferred on human nature by  
 God; because by this very thing  
 we are here made happy, as men;  
 by this we are elsewhere happy, as  
 divine beings."

The covenant, the other.<sup>3</sup> For the last,  
 It ne'er is cancel'd, if not kept: and hence  
 I spake, erewhile, so strictly of its force.  
 For this it was enjoin'd the Israelites,<sup>4</sup> [change  
 Though leave were given them, as thou know'st, to  
 The offering, still to offer. The other part,  
 The matter and the substance of the vow,  
 May well be such, as that, without offence,  
 It may for other substance be exchanged.  
 But, at his own discretion, none may shift  
 The burden on his shoulders; unreleased  
 By either key,<sup>5</sup> the yellow and the white.  
 Nor deem of any change, as less than vain,  
 If the last bond<sup>6</sup> be not within the new  
 Included, as the quatre in the six.  
 No satisfaction therefore can be paid  
 For what so precious in the balance weighs,  
 That all in counterpoise must kick the beam.  
 Take then no vow at random: ta'en, with faith  
 Preserve it; yet not bent, as Jephthah once,  
 Blindly to execute a rash resolve,  
 Whom better it had suited to exclaim,  
 'I have done ill,' than to redeem his pledge  
 By doing worse: or, not unlike to him  
 In folly, that great leader of the Greeks;  
 Whence, on the altar, Iphigenia mourn'd  
 Her virgin beauty, and hath since made mourn  
 Both wise and simple, even all, who hear  
 Of so fell sacrifice. Be ye more staid,  
 O Christians! not, like feather, by each wind  
 Removable; nor think to cleanse yourselves  
 In every water. Either testament,  
 The old and new, is yours: and for your guide,  
 The shepherd of the Church. Let this suffice  
 To save you. When by evil lust enticed,  
 Remember ye be men, not senseless beasts;

<sup>3</sup> The one, the substance of the  
 vow, as of a single life, or of keep-  
 ing fast; the other, the compact.  
<sup>4</sup> See Lev. c. xii. and xxvii.

<sup>5</sup> "Purgatory," Canto ix. 108.  
<sup>6</sup> If the thing substituted be not  
 more precious than the thing re-  
 leased.

That, sparkling in thine eyes, denotes thy joy,  
 I mark; but, who thou art, am still to seek;  
 Or wherefore, worthy spirit! for thy lot  
 This sphere<sup>7</sup> assign'd, that oft from mortal ken  
 Is veil'd by other's beams." I said; and turn'd  
 Toward the lustre, that with greeting kind  
 Erewhile had hail'd me. Forthwith, brighter far  
 Than erst, it wax'd: and, as himself the sun  
 Hides through excess of light, when his warm gaze<sup>8</sup>  
 Hath on the mantle of thick vapours prey'd;  
 Within its proper ray the saintly shape  
 Was, through increase of gladness, thus conceal'd;  
 And, shrouded so in splendour, answer'd me,  
 E'en as the tenour of my song declares.

Hold you in mockery. Be not, as the lamb,  
That, fickle wanton, leaves its mother's milk,  
To dally with itself in idle play."

Such were the words that Beatrice spake:  
These ended, to that region, where the world  
Is liveliest, full of fond desire she turn'd.

Though mainly prompt new question to propose,  
Her silence and changed look did keep me dumb.  
And as the arrow, ere the cord is still,  
Leapeth unto its mark; so on we sped  
Into the second realm. There I beheld  
The dame, so joyous, enter, that the orb  
Grew brighter at her smiles; and, if the star  
Were moved to gladness, what then was my cheer,  
Whom nature hath made apt for every change!

As in a quiet and clear lake the fish,  
If aught approach them from without, do draw  
Toward it, deeming it their food; so drew  
Full more than thousand splendours toward us;  
And in each one was heard: "Lo! one arrived  
To multiply our loves!" and as each came,  
The shadow, streaming forth effulgence new,  
Witness'd augmented joy. Here, Reader! think,  
If thou didst miss the sequel of my tale,  
To know the rest how sorely thou wouldst crave;  
And thou shalt see what vehement desire  
Possess'd me, soon as these had met my view,  
To know their state. "O born in happy hour!  
Thou, to whom grace vouchsafes, or e'er thy close  
Of fleshly warfare, to behold the thrones  
Of that eternal triumph; know, to us  
The light communicated, which through Heaven  
Expatiates without bound. Therefore, if aught  
Thou of our beams wouldst borrow for thine aid,  
Spare not; and, of our radiance, take thy fill."

Thus of those piteous spirits one bespake me;  
And Beatrice next: "Say on; and trust  
As unto gods."—"How in the light supreme  
Thou harbour'st, and from thence the virtue bring'st,

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THE DIVINE COMEDY CANTO VI

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As the mind saddens, murkier grows the shade.  
"God seeth all: and in Him is thy sight,"  
Said I, "blest spirit! Therefore will of His  
Cannot to thee be dark. Why then delays  
Thy voice to satisfy my wish untold;  
That voice, which joins the inexpressive song,  
Pastime of Heaven, the which those Ardours sing.  
That cowl them with six shadowing wings<sup>20</sup> outspread?  
I would not wait thy asking, wert thou known  
To me, as throughly I to thee am known."

I mark; but, who thou art, am still to seek;  
 Or wherefore, worthy spirit! for thy lot  
 This sphere<sup>7</sup> assign'd, that oft from mortal ken  
 Is veil'd by other's beams." I said; and turn'd  
 Toward the lustre, that with greeting kind  
 Erewhile had hail'd me. Forthwith, brighter far  
 Than erst, it wax'd: and, as himself the sun  
 Hides through excess of light, when his warm gaze<sup>8</sup>  
 Hath on the mantle of thick vapours prey'd;  
 Within its proper ray the saintly shape  
 Was, through increase of gladness, thus conceal'd;  
 And, shrouded so in splendour, answer'd me,  
 E'en as the tenour of my song declares.

## CANTO VI

ARGUMENT.—The spirit, who had offered to satisfy the inquiries of Dante, declares himself to be the Emperor Justinian; and after speaking of his own actions, recounts the victories, before him, obtained under the Roman Eagle. He then informs our Poet that the soul of Romeo the pilgrim is in the same star.

"AFTER that Constantine the eagle turn'd<sup>1</sup>  
 Against the motions of the Heaven, that roll'd  
 Consenting with its course, when he of yore,  
 Lavinia's spouse, was leader of the flight;  
 A hundred years twice told and more,<sup>2</sup> his seat  
 At Europe's extreme point,<sup>3</sup> the bird of Jove  
 Held, near the mountains, whence he issued first;  
 There under shadow of his sacred plumes  
 Swaying the world, till through successive hands  
 To mine he came devolved. Cæsar I was

<sup>7</sup> "This sphere." The planet Mercury, which being nearest to the sun, is oftenest hidden by that luminary.

<sup>8</sup> "When his warm gaze." When the sun has dried up the vapors, that shaded his brightness.

<sup>1</sup> Constantine, in transferring the seat of empire from Rome to Byzantium, carried the eagle, the imperial ensign, from the west to the east. Æneas, on the contrary, had, with better augury, moved along with the

sun's course, when he passed from Troy to Italy.

<sup>2</sup> "A hundred years twice told and more." The Emperor Constantine entered Byzantium in 324; and Justinian began his reign in 527.

<sup>3</sup> "At Europe's extreme point." Constantine being situated at the extreme of Europe, and on the borders of Asia, near those mountains in the neighborhood of Troy, from whence the first founders of Rome had emigrated.

Of that prime love, whose influence I feel,  
 From vain excess to clear the incumber'd laws.<sup>4</sup>  
 Or e'er that work engaged me, I did hold  
 In Christ one nature only;<sup>5</sup> with such faith  
 Contented. But the blessed Agapete,<sup>6</sup>  
 Who was chief shepherd, he with warning voice  
 To the true faith recall'd me. I believed  
 His words: and what he taught, now plainly see,  
 As thou in every contradiction sceest  
 The true and false opposed. Soon as my feet  
 Were to the Church reclaim'd, to my great task,  
 By inspiration of God's grace impell'd,  
 I gave me wholly; and consign'd mine arms  
 To Belisarius, with whom Heaven's right hand  
 Was link'd in such conjointment, 'twas a sign  
 That I should rest. To thy first question thus  
 I shape mine answer, which were ended here,  
 But that its tendency doth prompt perforce  
 To some addition; that thou well mayst mark,  
 What reason on each side they have to plead,  
 By whom that holiest banner is withstood,  
 Both who pretend its power<sup>7</sup> and who oppose.<sup>8</sup>  
 "Beginning from that hour, when Pallas died  
 To give it rule, behold the valorous deeds  
 Have made it worthy reverence. Not unknown  
 To thee, how for thrice hundred years and more  
 It dwelt in Alba, up to those fell lists  
 Where, for its sake, were met the rival three;<sup>9</sup>  
 Nor aught unknown to thee, which it achieved  
 Down<sup>10</sup> from the Sabines' wrong to Lucrece' woe,  
 With its seven kings conquering the nations round;  
 Nor all it wrought, by Roman worthies borne  
 'Gainst Brennus and the Epirot prince,<sup>11</sup> and hosts

<sup>4</sup> The code of laws was abridged and reformed by Justinian.

<sup>5</sup> Justinian is said to have been a follower of heretical opinions held by Eutyches, who taught that in Christ there was but one nature, viz., that of the incarnate Word.

<sup>6</sup> "Agapete." Agapetus, Bishop of Rome, whose "Scheda Regia,"

addressed to the Emperor Justinian, procured him a place among the wisest and most judicious writers of this country.

<sup>7</sup> The Ghibellines. <sup>8</sup> The Guelfs.

<sup>9</sup> The Horatii and Curiatii.

<sup>10</sup> "From the rape of the Sabine women to the violation of Lucretia."

<sup>11</sup> King Pyrrhus.



Which from a lion of more lofty port  
Have rent the casing. Many a time ere now  
The sons have for the sire's transgression wail'd:  
Nor let him trust the fond belief, that Heaven  
Will truck its armour for his lily shield.

"This little star is furnish'd with good spirits,  
Whose mortal lives were busied to that end,  
That honour and renown might wait on them:  
And, when desires<sup>26</sup> thus err in their intention,  
True love must needs ascend with slacker beam.  
But it is part of our delight, to measure  
Our wages with the merit; and admire  
The close proportion. Hence doth heavenly justice  
Temper so evenly affection in us,  
It ne'er can warp to any wrongfulness.  
Of diverse voices is sweet music made:  
So in our life the different degrees  
Render sweet harmony among these wheels.

"Within the pearl, that now encloseth us,  
Shines Romeo's light,"<sup>27</sup> whose goodly deed and fair  
Met ill acceptance. But the Provençals,  
That were his foes, have little cause for mirth.  
Ill shapes that man his course, who makes his wrong  
Of other's worth. Four daughters<sup>28</sup> were there born  
To Raymond Berenger; and every one  
Became a queen: and this for him did Romeo,  
Though of mean state and from a foreign land.  
Yet envious tongues incited him to ask

<sup>24</sup> "Charles." The commentators explain this to mean Charles II, King of Naples and Sicily. Is it not more likely to allude to Charles of Valois, son of Philip III of France, who was sent for, about this time, into Italy by Pope Boniface, with the promise of being made Emperor? See G. Villani, lib. viii. cap. xlii.

<sup>26</sup> When honour and fame are the chief motives to action, the love for Heaven must become less fervent.

<sup>28</sup> After he had long been faithful steward to Raymond Berenger, Count of Provence, and last of the house of Barcelona, who died 1245, when

an account was required from him of the revenues which his master had lavishly disbursed, he demanded the little mule, the staff, and the scrip, with which he had first entered into the Count's service, a stranger pilgrim from the shrine of St. James, in Galicia, and parted as he came.

<sup>27</sup> Of the four daughters of Raymond, Margaret, the eldest, was married to Louis IX of France; Eleanor to Henry III of England; Sancha to Richard, Henry's brother, and King of the Romans; and the youngest, Beatrice, to Charles I, King of Naples and Sicily, and brother to Louis.

A reckoning of that just one, who returned  
 Twelve fold to him for ten. Aged and poor  
 He parted thence: and if the world did know  
 The heart he had, begging his life by morsels,  
 'Twould deem the praise, it yields him, scanty dealt."

## CANTO VII

ARGUMENT.—In consequence of what had been said by Justinian,  
 who together with the other spirits has now disappeared, some  
 doubts arise in the mind of Dante respecting the human redemption.  
 These difficulties are fully explained by Beatrice.

*"H*OSANNA<sup>1</sup> *Sanctus Deus Sabaoth,  
 Superillustrans claritate tuâ  
 Felices ignes horum malachoth."*

Thus chanting saw I turn that substance bright,<sup>2</sup>  
 With fourfold lustre to its orb again,  
 Revolving; and the rest, unto their dance,  
 With it, moved also; and, like swiftest sparks,  
 In sudden distance from my sight were veil'd.

Me doubt possess'd: and "Speak," it whisper'd me,  
 "Speak, speak unto thy lady; that she quench  
 Thy thirst with drops of sweetness." Yet blank awe,  
 Which lords it o'er me, even at the sound  
 Of Beatrice's name, did bow me down  
 As one in slumber held. Not long that mood  
 Beatrice suffer'd: she, with such a smile,  
 As might have made one blest amid the flames,<sup>3</sup>  
 Beaming upon me, thus her words began:  
 "Thou in thy thought art pondering (as I deem,  
 And what I deem is truth) how just revenge  
 Could be with justice punish'd: from which doubt  
 I soon will free thee; so thou mark my words;  
 For they of weighty matter shall possess thee.  
 Through suffering not a curb upon the power  
 That will'd in him, to his own profiting,  
 That man, who was unborn,<sup>4</sup> condemn'd himself;

<sup>1</sup> "Hosanna." "Hosanna holy  
 God of Sabaoth, abundantly illu-  
 mining with thy brightness, the  
 blessed fires of these kingdoms."

<sup>2</sup> Justinian.

<sup>3</sup> So Giusto de' Conti.

<sup>4</sup> Adam.

His offspring: whence, below, the human kind  
 Lay sick in grievous error many an age;  
 Until it pleased the Word of God to come  
 Amongst them down, to His own person joining  
 The nature from its Maker far estranged,  
 By the mere act of His eternal love.  
 Contemplate here the wonder I unfold:  
 The nature with its Maker thus conjoin'd,  
 Created first was blameless, pure and good;  
 But, through itself alone, was driven forth  
 From Paradise, because it had eschew'd  
 The way of truth and life, to evil turn'd.  
 Ne'er then was penalty so just as that  
 Inflicted by the Cross, if thou regard  
 The nature in assumption doom'd; ne'er wrong  
 So great, in reference to Him, who took  
 Such nature on Him, and endured the doom.  
 So different effects<sup>5</sup> flow'd from one act:  
 For by one death God and the Jews were pleased;  
 And Heaven was open'd, though the earth did quake.  
 Count it not hard henceforth, when thou dost hear  
 That a just vengeance<sup>6</sup> was, by righteous court,  
 Justly revenged. But yet I see thy mind,  
 By thought on thought arising, sore perplex'd;  
 And, with how vehement desire, it asks  
 Solution of the maze. What I have heard,  
 Is plain, thou sayst: but wherefore God this way  
 For our redemption chose, eludes my search.

"Brother! no eye of man not perfected,  
 Nor fully ripen'd in the flame of love,  
 May fathom this decree. It is a mark,  
 In sooth, much aim'd at, and but little kenn'd:  
 And I will therefore show thee why such way  
 Was worthiest. The celestial Love, that spurns

<sup>5</sup> The death of Christ was pleasing to God, inasmuch as it satisfied the divine justice; and to the Jews, because it gratified their malignity; and while Heaven opened for joy at man's ransom, the earth trembled through compassion for its Maker.

<sup>6</sup> The punishment of Christ by the Jews, just, as regards the human nature assumed by Him, and so a righteous vengeance of sin, unjust, as regards the divine nature, was itself justly revenged on the Jews by the destruction of Jerusalem.

With such effulgence blazeth, as sends forth  
 All beauteous things eternal. What distils  
 Immediate thence, no end of being knows;  
 Bearing its seal immutably imprest.  
 Whatever thence immediate falls, is free,  
 Free wholly, uncontrollable by power  
 Of each thing new: by such conformity  
 More grateful to its Author, whose bright beams,  
 Though all partake their shining, yet in those  
 Are liveliest, which resemble Him the most.  
 These tokens of pre-eminence<sup>7</sup> on man  
 Largely bestow'd, if any of them fail,  
 He needs must forfeit his nobility,  
 No longer stainless. Sin alone is that,  
 Which doth disfranchise him, and make unlike  
 To the Chief Good; for that its light in him  
 Is darken'd. And to dignity thus lost  
 Is no return; unless, where guilt makes void,  
 He for ill pleasure pay with equal pain.  
 Your nature, which entirely in its seed  
 Transgress'd, from these distinctions fell, no less  
 Than from its state in Paradise; nor means  
 Found of recovery (search all methods out  
 As strictly as thou may) save one of these,  
 The only fords were left through which to wade:  
 Either, that God had of His courtesy  
 Released him merely; or else, man himself  
 For his own folly by himself atoned.

"Fix now thine eye, intently as thou canst,  
 On the everlasting counsel; and explore,  
 Instructed by my words, the dread abyss.

"Man in himself had ever lack'd the means  
 Of satisfaction, for he could not stoop  
 Obeying, in humility so low,  
 As high, he, disobeying, thought to soar:  
 And, for this reason, he had vainly tried,

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<sup>7</sup> The before-mentioned gifts of consequent similitude and agree-  
 immediate creation by God, inde- ableness to the Divine Being, all  
 pendence on secondary causes, and at first conferred on man.

Out of his own sufficiency to pay  
 The rigid satisfaction. Then behoved  
 That God should by His own ways lead him back  
 Unto the life, from whence he fell, restored;  
 By both His ways, I mean, or one alone,<sup>8</sup>  
 But since the deed is ever prized the more,  
 The more the doer's good intent appears;  
 Goodness celestial, whose broad signature  
 Is on the universe, of all its ways  
 To raise ye up, was fain to leave out none.  
 Nor aught so vast or so magnificent,  
 Either for Him who gave or who received,  
 Between the last night and the primal day,  
 Was or can be. For God more bounty show'd,  
 Giving Himself to make man capable  
 Of his return to life, than had the terms  
 Been more and unconditional release.  
 And for His justice, every method else  
 Were all too scant, had not the Son of God  
 Humbled Himself to put on mortal flesh.

"Now, to content thee fully, I revert;  
 And further in some part<sup>9</sup> unfold my speech,  
 That thou mayst see it clearly as myself.

"I see, thou sayst, the air, the fire I see,  
 The earth and water, and all things of them  
 Compounded, to corruption turn, and soon  
 Dissolve. Yet these were also things create.  
 Because, if what were told me, had been true,  
 They from corruption had been therefore free.

"The Angels, O my brother! and this clime  
 Wherein thou art, impassable and pure,  
 I call created, even as they are  
 In their whole being. But the elements,

<sup>8</sup> Either by mercy and justice united or by mercy alone.

<sup>9</sup> She reverts to that part of her discourse where she had said that what proceeds immediately from God "no end of being knows." She then proceeds to tell him that the elements, which, though he knew them to be created, he yet saw dissolved, received their form not immediately

from God, but from a virtue or power created by God; that the soul of brutes and plants is in like manner drawn forth by the stars with a combination of those elements meetly tempered, "*di complessione potenziata*"; but that the angels and the heavens may be said to be created in that very manner in which they exist, without any agency.

Are by created virtue inform'd: create,  
 Their substance; and create, the informing virtue  
 In these bright stars, that round them circling move.  
 The soul of every brute and of each plant,  
 The ray and motion of the sacred lights,  
 Draw from complexion with meet power endued.  
 But this our life the Eternal Good inspires  
 Immediate, and enamours of itself;  
 So that our wishes rest for ever here.

"And hence thou mayst by inference conclude  
 Our resurrection certain, if thy mind  
 Consider how the human flesh was framed,  
 When both our parents at the first were made."

### CANTO VIII

ARGUMENT.—The Poet ascends with Beatrice to the third Heaven, the planet Venus; and here finds the soul of Charles Martel, King of Hungary, who had been Dante's friend on earth, and who now, after speaking of the realms to which he was heir, unfolds the cause why children differ in disposition from their parents.

THE world<sup>1</sup> was, in its day of peril dark,  
 Wont to believe the dotage of fond love,  
 From the fair Cyprian deity, who rolls  
 In her third epicycle, shed on men  
 By stream of potent radiance: therefore they  
 Of elder time, in their old error blind,  
 Not her alone with sacrifice adored  
 And invocation, but like honours paid  
 To Cupid and Dione, deem'd of them  
 Her mother, and her son, him whom they feign'd  
 To sit in Dido's bosom: and from her,  
 Whom I have sung preluding, borrow'd they  
 The appellation of that star, which views  
 Now obvious, and now averse, the sun.  
 I was not ware that I was wafted up

<sup>1</sup> The Poet, on his arrival at the third Heaven, tells us that the world, in its days of heathen darkness, believed the influence of sensual love to proceed from the star, to which,

under the name of Venus, they paid divine honors; as they worshipped the supposed mother and son of Venus, under the names of Dione and Cupid.

Into its orb; but the new loveliness,  
That graced my lady, gave me ample proof  
That we had enter'd there. And as in flame  
A sparkle is distinct, or voice in voice  
Discern'd, when one its even tenour keeps,  
The other comes and goes; so in that light  
I other luminaries saw, that coursed  
In circling motion, rapid more or less,  
As their eternal vision each impels.

Never was blast from vapour charged with cold,  
Whether invisible to eye or no.  
Descended with such speed, it had not seem'd  
To linger in dull tardiness, compared  
To those celestial lights, that toward us came,  
Leaving the circuit of their joyous ring,  
Conducted by the lofty Seraphim.  
And after them, who in the van appear'd,  
Such an Hosanna sounded as hath left  
Desire, ne'er since extinct in me, to hear  
Renew'd the strain. Then, parting from the rest,  
One near us drew, and sole began: "We all  
Are ready at thy pleasure, well disposed  
To do thee gentle service. We are they  
To whom thou in the world erewhile didst sing;  
'O ye! whose intellectual ministry  
Moves the third Heaven:' and in one orb we roll,  
One motion, one impulse, with those who rule  
Princedom in Heaven; yet are of love so full,  
That to please thee 'twill be as sweet to rest."

After mine eyes had with meek reverence  
Sought the celestial guide, and were by her  
Assured, they turn'd again unto the light,  
Who had so largely promised; and with voice  
That bare the lively pressure of my zeal,  
"Tell who ye are," I cried. Forthwith it grew  
In size and splendour, through augmented joy;  
And thus it answer'd: "A short date, below,  
The world possess'd me." Had the time been more,

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<sup>2</sup> Charles Martel, crowned King of Hungary, and son of Charles II, King of Naples and Sicily, to which throne, dying in his father's life.

Much evil, that will come, had never chanced.  
 My gladness hides thee from me, which doth shine  
 Around, and shroud me, as an animal  
 In its own silk enswathed. Thou lovedst me well,<sup>3</sup>  
 And hadst good cause; for had my sojourning  
 Been longer on the earth, the love I bare thee  
 Had put forth more than blossoms. The left bank,<sup>4</sup>  
 That Rhone, when he hath mix'd with Sorga, laves,  
 In me its lord expected, and that horn  
 Of fair Ausonia,<sup>5</sup> with its boroughs old,  
 Bari, and Croton, and Gaeta piled,  
 From where the Trento disembogues his waves  
 With Verde mingled, to the salt-sea flood.  
 Already on my temples beam'd the crown,  
 Which gave me sovereignty over the land<sup>6</sup>  
 By Danube wash'd, whenas he strays beyond  
 The limits of his German shores. The realm,  
 Where, on the gulf by stormy Eurus lash'd,  
 Betwixt Pelorus and Pachynian heights,  
 The beautiful Trinacria<sup>7</sup> lies in gloom,  
 (Not through Typhœus,<sup>8</sup> but the vapoury cloud  
 Bituminous upsteam'd,) that too did look  
 To have its sceptre wielded by a race [Rodolph,<sup>9</sup>  
 Of monarchs, sprung through me from Charles and  
 Had not ill-lording,<sup>10</sup> which doth desperate make  
 The people ever, in Palermo raised  
 The shout of 'death,' re-echoed loud and long.

time, he did not succeed. The evil, that would have been prevented by the longer life of Charles Martel, was that resistance which his brother Robert, King of Sicily, who succeeded him, made to the Emperor Henry VII.

<sup>3</sup> Charles Martel might have been known to our Poet at Florence, whither he came to meet his father in 1259, the year of his death. G. Villani says, that "he remained more than twenty days in Florence, waiting for his father, King Charles, and his brothers." Lib. vii. cap. xiii. His brother Robert, King of Naples, was the friend of Petrarch.

<sup>4</sup> "The left bank." Provence.

<sup>5</sup> The kingdom of Naples.

<sup>6</sup> "The land." Hungary.

<sup>7</sup> Sicily; so called from its three promontories of which Pachynus and Pelorus, here mentioned, are two.

<sup>8</sup> The giant, whom Jupiter overwhelmed under Mount Ætna, whence he vomited forth smoke and flame.

<sup>9</sup> "Sicily would be still ruled by monarchs, descended through me from Charles I and Rodolph I, the former my grandfather, King of Naples and Sicily; the latter, Emperor of Germany, my father-in-law;" both celebrated in the "Purgatory," Canto vii.

<sup>10</sup> If the ill-conduct of our governors in Sicily had not excited the people to that dreadful massacre at the Sicilian vespers in consequence of which the kingdom fell into the hands of Peter III of Arragon, in 1282.



Had but my brother's foresight<sup>11</sup> kenn'd as much,  
He had been wariar, that the greedy want  
Of Catalonia might not work his bale.  
And truly need there is that he forecast,  
Or other for him, lest more freight be laid  
On his already over-laden bark.  
Nature in him, from bounty fallen to thrift,  
Would ask the guard of braver arms, than such  
As only care to have their coffers fill'd."

"My liege! it doth enhance the joy thy words  
Infuse into me, mighty as it is,  
To think my gladness manifest to thee,  
As to myself, who own it, when thou look'st  
Into the source and limit of all good,  
There, where thou markest that which thou dost speak,  
Thence prized of me the more. Glad thou hast made me:  
Now make intelligent, clearing the doubt  
Thy speech hath raised in me; for much I muse,  
How bitter can spring up,<sup>12</sup> when sweet is sown."  
I thus inquiring; he forthwith replied:  
"If I have power to show one truth, soon that  
Shall face thee, which thy questioning declares  
Behind thee now conceal'd. The Good,<sup>13</sup> that guides  
And blessed makes this realm which thou dost mount,  
Ordains its providence to be the virtue  
In these great bodies: nor the natures only  
The all-perfect Mind provides for, but with them

<sup>11</sup> He seems to tax his brother Robert with employing necessitous and greedy Catalonians to administer the affairs of his kingdom.

<sup>12</sup> "How a covetous son can spring from a liberal father." Yet that father has himself been accused of avarice in the "Purgatory," Canto xx. 78; though his general character was that of a bounteous prince.

<sup>13</sup> The Supreme Being uses these spheres as the intelligent instruments of His providence in the conduct of terrestrial natures; so that these natures cannot but be conducted aright, unless these heavenly bodies should themselves fail from not having been made perfect at first, or the Creator of them should fail. To this Dante replies that Nature, he

is satisfied, thus directed must do her part. Charles Martel then reminds him that he had learned from Aristotle that human society requires a variety of conditions, and consequently a variety of qualifications in its members. Accordingly, men are born with different powers and capacities, caused by the influence of the heavenly bodies at the time of their nativity; on which influence, and not on their parents, those powers and capacities depend. Charles Martel adds, by way of corollary, that the want of observing their natural bent, in the destination of men to their several offices in life, is the occasion of much of the disorder that prevails in the world.

That which preserves them too; for naught, that lies  
 Within the range of that unerring bow,  
 But is as level with the destined aim,  
 As ever mark to arrow's point opposed.  
 Were it not thus, these Heavens, thou dost visit,  
 Would their effect so work, it would not be  
 Art, but destruction; and this may not chance,  
 If the intellectual powers, that move these stars,  
 Fail not, and who, first faulty made them, fail.  
 Wilt thou this truth more clearly evidenced?"

To whom I thus: "It is enough: no fear,  
 I see, lest nature in her part should tire."  
 He straight rejoined: "Say, were it worse for man,  
 If he lived not in fellowship on earth?"

"Yea," answer'd I; "nor here a reason needs."

"And may that be, if different estates  
 Grow not of different duties in your life?  
 Consult your teacher,"<sup>14</sup> and he tells you 'no.'"

Thus did he come, deducing to this point,  
 And then concluded: "For this cause behoves,  
 The roots, from whence your operations come,  
 Must differ. Therefore one is Solon born;  
 Another, Xerxes; and Melchisedec  
 A third; and he a fourth, whose airy voyage  
 Cost him his son.<sup>15</sup> In her circuitous course,  
 Nature, that is the seal to mortal wax,  
 Doth well her art, but no distinction owns  
 'Twixt one or other household. Hence befalls  
 That Esau is so wide of Jacob: hence  
 Quirinus<sup>16</sup> of so base a father springs,  
 He dates from Mars his lineage. Were it not  
 That Providence celestial overruled,  
 Nature, in generation, must the path  
 Traced by the generator still pursue

<sup>14</sup> Aristotle, "De Rep." lib. iii. cap. 4:  
 Since a state is made up of mem-  
 bers differing from one another (for  
 even as an animal, in the first in-  
 stance, consists of soul and body;  
 and the soul, of reason and desire;  
 and a family, of man and woman;  
 and property, of master and slave;  
 in like manner a state consists both

of all these, and besides these of  
 other dissimilar kinds); it necessa-  
 rily follows that the excellence of  
 all the members of the state can-  
 not be one and the same.

<sup>15</sup> Dædalus.

<sup>16</sup> "Quirinus." Romulus, born of  
 so obscure a father that his parent-  
 age was attributed to Mars.

That, which was late behind thee. But, in sign  
 Of more affection for thee, 'tis my will  
 Thou wear this corollary. Nature ever,  
 Finding discordant fortune, like all seed  
 Out of its proper climate, thrives but ill.  
 And were the world below content to mark  
 And work on the foundation nature lays,  
 I would not lack supply of excellence.  
 But ye perversely to religion strain  
 Him, who was born to gird on him the sword,  
 And of the fluent phraseman make your king:  
 Therefore your steps have wander'd from the path."

## CANTO IX

ARGUMENT.—The next spirit who converses with our Poet in the planet Venus is the amorous Cunizza. To her succeeds Folco, or Folques, the Provençal bard, who declares that the soul of Rahab the harlot is there also; and then, blaming the Pope for his neglect of the Holy Land, prognosticates some reverse to the papal power.

AFTER solution of my doubt, thy Charles,  
 O fair Clemenza,<sup>1</sup> of the treachery<sup>2</sup> spake,  
 That must befall his seed; but, "Tell it not,"  
 Said he, "and let the destined years come round."  
 Nor may I tell thee more, save that the meed  
 Of sorrow well-deserved shall quit your wrongs.  
 And now the visage of that saintly light<sup>3</sup>  
 Was to the sun, that fills it, turn'd again,  
 As to the good, whose plenitude of bliss  
 Sufficeth all. O ye misguided souls!  
 Infatuate, who from such a good estrange  
 Your hearts, and bend your gaze on vanity,  
 Alas for you!—And lo! toward me, next,  
 Another of those splendid forms approach'd  
 That, by its outward brightening, testified  
 The will it had to pleasure me. The eyes

<sup>1</sup> Daughter of Charles Martel, and second wife of Louis X. of France.  
<sup>2</sup> "The treachery." He alludes to the occupation of the Kingdom of Sicily by Robert, in exclusion of his brother's son Carobert, or Charles Robert, the rightful heir.  
<sup>3</sup> Charles Martel.

Firmly upon me, manifested forth  
 Approval of my wish. "And O," I cried,  
 "Blest spirit! quickly be my will perform'd;  
 And prove thou to me,<sup>4</sup> that my inmost thoughts  
 I can reflect on thee." Threat the light,  
 That yet was new to me, from the recess,  
 Where it before was singing, thus began,  
 As one who joys in kindness: "In that part<sup>5</sup>  
 Of the depraved Italian land, which lies  
 Between Rialto and the fountain springs  
 Of Brenta and of Piava, there doth rise,  
 But to no lofty eminence, a hill,  
 From whence erewhile a firebrand did descend,  
 That sorely shent the region. From one root  
 I and it sprang; my name on earth Cunizza:<sup>6</sup>  
 And here I glitter, for that by its light  
 This star o'ercame me. Yct I naught repine,<sup>7</sup>  
 Nor grudge myself the cause of this my lot:  
 Which haply vulgar hearts can scarce conceive.  
 "This<sup>8</sup> jewel, that is next me in our Heaven,  
 Lustrous and costly, great renown hath left,  
 And not to perish, ere these hundred years  
 Five times<sup>9</sup> absolve their round. Consider thou,  
 If to excel be worthy man's endeavour,  
 When such life may attend the first.<sup>10</sup> Yet they

<sup>4</sup> The thoughts of all created minds being seen by the Deity, and all that is in the Deity being the object of vision to beatified spirits, such spirits must consequently see the thoughts of all created minds. Dante, therefore, requests of the spirit, who now approaches him, a proof of this truth with regard to his own thoughts. See v. 70.

<sup>5</sup> Between Rialto in the Venetian territory, and the sources of the rivers Brenta and Piava, is situated a castle called Romano, the birth-place of the famous tyrant Ezzolino or Azzolino, the brother of Cunizza, who is now speaking. See "Hell," Canto xii. v. 110.

<sup>6</sup> "Cunizza." The adventures of Cunizza, overcome by the influence of her star, are related by the chronicler Rolandino, of Padua. She eloped from her first husband, Richard of St. Boniface, in the

company of Sordello, with whom she is supposed to have cohabited before her marriage: then lived with a soldier of Trevigi, whose wife was living at the same time in the same city; and, on his being murdered by her brother the tyrant, was by her brother married to a nobleman of Braganzo: lastly, when he also had fallen by the same hand, she after her brother's death, was again wedded in Verona.

<sup>7</sup> "I am not dissatisfied that I am allotted a higher place."

<sup>8</sup> "This." Folco of Genoa, a celebrated Provençal poet, commonly termed Folques of Marseilles, of which place he was perhaps bishop.

<sup>9</sup> The 500 years are elapsed.

<sup>10</sup> When the mortal life of man may be attended by so lasting and glorious a memory, which is a kind of second life.

care not for this, the crowd that now are girt  
 By Adice and Tagliamento, still  
 Impenitent, though scourged. The hour is near<sup>12</sup>  
 When for their stubbornness, at Padua's marsh  
 The water shall be changed, that laves Vicenza.  
 And where Cagnano meets with Sile, one<sup>13</sup>  
 Lords it, and bears his head aloft, for whom  
 The web<sup>14</sup> is now a-warping. Feltro<sup>15</sup> too  
 Shall sorrow for its godless shepherd's fault,  
 Of so deep stain, that never, for the like,  
 Was Malta's<sup>16</sup> bar unclosed. Too large should be  
 The skillet<sup>17</sup> that would hold Ferrara's blood,  
 And wearied he, who ounce by ounce would weigh it,  
 The which this priest,<sup>18</sup> in show of party-zeal,  
 Courteous will give; nor will the gift ill suit  
 The country's custom. We descry above  
 Mirrors, ye call them Thrones, from which to us  
 Reflected shine the judgments of our God:  
 Whence these our sayings we avouch for good."

She ended; and appear'd on other thoughts  
 Intent, re-entering on the wheel she late  
 Had left. That other joyance meanwhile wax'd  
 A thing to marvel at, in splendour glowing,  
 Like choicest ruby stricken by the sun.  
 For, in that upper clime, effulgence<sup>19</sup> comes  
 Of gladness, as here laughter: and below,

<sup>11</sup> The people who inhabited the country bounded by the Tagliamento to the east and Adice to the west.

<sup>12</sup> Cunizza foretells the defeat of Giacomo da Carrara and the Paduans, by Can Grande, at Vicenza, on September 18, 1314.

<sup>13</sup> "One." She predicts also the fate of Riccardo da Camino, who is said to have been murdered at Treviso (where the rivers Sile and Cagnano meet) where he was engaged in playing at chess.

<sup>14</sup> "The web." The net, or snare, into which he is destined to fall.

<sup>15</sup> The Bishop of Feltro having received a number of fugitives from Ferrara, who were in opposition to the Pope, under a promise of protection, afterward gave them up; so that they were reconducted to that city, and the greater part of them there put to death.

<sup>16</sup> "Malta's." A tower, either in

the citadel of Padua, which, under the tyranny of Ezzolino, had been "with many a foul and midnight murder fed"; or (as some say) near a river of the same name, that falls into the Lake of Bolsena, in which the Pope was accustomed to imprison such as had been guilty of an irremissible sin.

<sup>17</sup> "The skillet." The blood shed could not be contained in such a vessel, if it were of the usual size.

<sup>18</sup> The bishop, who, to show himself a zealous partisan of the Pope, had committed the above-mentioned act of treachery. The commentators are not agreed as to his name. Troya calls him Alessandro Novello, and relates the circumstances at full.

<sup>19</sup> As joy is expressed by laughter on earth, so is it by an increase of splendor in Paradise; and, on the contrary, grief is betokened in Hell by augmented darkness.

"God seeth all: and in Him is thy sight,"  
 Said I, "blest spirit! Therefore will of His  
 Cannot to thee be dark. Why then delays  
 Thy voice to satisfy my wish untold;  
 That voice, which joins the inexpressive song,  
 Pastime of Heaven, the which those Ardours sing.  
 That cowl them with six shadowing wings<sup>20</sup> outspread?  
 I would not wait thy asking, wert thou known  
 To me, as throughly I to thee am known."

He, forthwith answering, thus his words began:  
 "The valley of waters,<sup>21</sup> widest next to that<sup>22</sup>  
 Which doth the earth engarland, shapes its course,  
 Between discordant shores,<sup>23</sup> against the sun  
 Inward so far, it makes meridian<sup>24</sup> there,  
 Where was before the horizon. Of that vale  
 Dwelt I upon the shore, 'twixt Ebro's stream  
 And Macra's,<sup>25</sup> that divides with passage brief  
 Genoan bounds from Tuscan. East and west  
 Are nearly one to Begga<sup>26</sup> and my land  
 Whose haven<sup>27</sup> erst was with its own blood warm.  
 Who knew my name, were wont to call me Folco;  
 And I did bear impression of this Heaven,<sup>28</sup>  
 That now bears mine: for not with fiercer flame  
 Glow'd Belus' daughter,<sup>29</sup> injuring alike  
 Sichæus and Creusa, than did I,  
 Long as it suited the unripen'd down  
 That fledged my cheek; nor she of Rhodope,<sup>30</sup>  
 That was beguiled of Demophoon;  
 Nor Jove's son,<sup>31</sup> when the charms of Iole  
 Were shrined within his heart. And yet there bides  
 No sorrowful repentance here, but mirth,

<sup>20</sup> "Above it stood the seraphims; each one had six wings."—Is. vi. 2.

<sup>21</sup> The Mediterranean Sea.

<sup>22</sup> "That." The great ocean.

<sup>23</sup> Europe and Africa.

<sup>24</sup> "Meridian." Extending to the east, the Mediterranean at last reaches the coast of Palestine, which is on its horizon when it enters the Straits of Gibraltar.

<sup>25</sup> Ebro, a river to the west, and Macra, a river to the east, of Genoa,

where Folco was born; others think that Marseilles, and not Genoa, is here described; and then Ebro must be understood of the river in Spain.

<sup>26</sup> "Begga." A place in Africa.

<sup>27</sup> Alluding to the slaughter of the Genoese by the Saracens in 936.

<sup>28</sup> The planet Venus, by which Folco was formerly influenced.

<sup>29</sup> "Belus' daughter." Dido.

<sup>30</sup> "She of Rhodope." Pnyllis.

<sup>31</sup> "Jove's son." Hercules.

Not for the fault, (that doth not come to mind,)  
 But for the virtue, whose o'erruling sway  
 And providence have wrought thus quaintly. Here  
 The skill is look'd into, that fashioneth  
 With such effectual working, and the good  
 Discern'd, accruing to the lower world  
 From this above. But fully to content  
 Thy wishes all that in this sphere have birth,  
 Demands my further parle. Inquire thou wouldst,  
 Who of this light is denizen, that here  
 Beside me sparkles, as the sunbeam doth  
 On the clear wave. Know then, the soul of Rahab<sup>32</sup>  
 Is in that gladsome harbour; to our tribe  
 United, and the foremost rank assign'd.  
 She to this Heaven,<sup>33</sup> at which the shadow ends  
 Of your sublunar world, was taken up,  
 First, in Christ's triumph, of all souls redeem'd:  
 For well behoved, that, in some part of Heaven,  
 She should remain a trophy, to declare  
 The mighty conquest won with either palm;<sup>34</sup>  
 For that she favour'd first the high exploit  
 Of Joshua on the Holy Land, whereof  
 The Pope<sup>35</sup> recks little now. Thy city. plant  
 Of him,<sup>36</sup> that on his Maker turn'd the back,  
 And of whose envying so much woe hath sprung,  
 Engenders and expands the cursed flower,<sup>37</sup>  
 That hath made wander both the sheep and lambs,  
 Turning the shepherd to a wolf. For this,  
 The Gospel and great teachers laid aside,  
 The decretals,<sup>38</sup> as their stuff margins show,  
 Are the sole study. Pope and Cardinals,

<sup>32</sup> "Rahab." Heb. xl. 31.

<sup>33</sup> "This planet of Venus, at which the shadow of the earth ends (Almagest) writes Ptolemy."—Vellutello.

<sup>34</sup> By both hands nailed to the cross.

<sup>35</sup> Who cares not that the Holy Land is in possession of the Saracens.

<sup>36</sup> "Of him." Of Satan.

<sup>37</sup> The coin of Florence, the florin; the covetous desire of which has excited the Pope to so much evil.

<sup>38</sup> "The decretals." The canon law. So in the "De Monarchia,"

lib. iii. p. 137: "There are also a third set, whom they call Decretalists. These, alike ignorant of theology and philosophy, relying wholly on their decretals (which I indeed esteem not unworthy of reverence), in the hope I suppose of obtaining for them a paramount influence, derogate from the authority of the empire. Nor is this to be wondered at, when I have heard one of them impudently maintaining, that traditions are the foundation of the faith of the Church."

intent on these, neer journey but in thought  
 To Nazareth, where Gabriel oped his wings.  
 Yet it may chance, ere long, the Vatican,<sup>20</sup>  
 And other most selected parts of Rome,  
 That were the grave of Peter's soldiery,  
 Shall be deliver'd from the adulterous bond."

## CANTO X

ARGUMENT.—Their next ascent carries them into the sun, which is the fourth Heaven. Here they are encompassed with a wreath of blessed spirits, twelve in number. Thomas Aquinas, who is one of these, declares the names and endowments of the rest.

LOOKING into His First-Born with the Love,  
 Which breathes from both eternal, the first Might  
 Ineffable, wherever eye or mind  
 Can roam, hath in such order all disposed,  
 As none may see and fail to enjoy. Raise, then,  
 O reader! to the lofty wheels, with me,  
 Thy ken directed to the point,<sup>1</sup> whereat  
 One motion strikes on the other. There begin  
 Thy wonder of the mighty Architect,  
 Who loves His work so inwardly, His eye  
 Doth ever watch it. See, how thence oblique<sup>2</sup>  
 Brancheth the circle, where the planets roll  
 To pour their wished influence on the world;  
 Whose path not bending thus, in Heaven above<sup>3</sup>  
 Much virtue would be lost, and here on earth  
 All power well-nigh extinct: or, from direct  
 Were its departure distant more or less,

<sup>20</sup> He alludes either to the death of Pope Boniface VIII or to the coming of the Emperor Henry VII into Italy; or else to the transfer of the Holy See from Rome to Avignon, which took place in the pontificate of Clement V.

<sup>1</sup> To that part of heaven where the equinoctial circle and the Zodiac intersect each other, where the common motion of the heavens from east to west may be said to strike with greatest force against the motion proper to the planets, and this repulsion, as it were, is here the strong-

est, because the velocity of each is increased to the utmost by their respective distances from the poles.

<sup>2</sup> "Oblique." The Zodiac.

<sup>3</sup> If the planets did not preserve that order in which they move, they would not receive nor transmit their due influences; and if the Zodiac were not thus oblique; if toward the north it either passed or went short of the tropic of Cancer, or else toward the south it passed or went short of the tropic of Capricorn, it would not divide the seasons as it now does.



Of the universal order, great detect  
Must, both in Heaven and here beneath, ensue.

Now rest thee, reader! on thy bench, and muse  
Anticipative of the feast to come;  
So shall delight make thee not feel thy toil.  
Lo! I have set before thee; for thyself  
Feed now: the matter I indite, henceforth  
Demands entire my thought. Join'd with the part,<sup>4</sup>  
Which late we told of, the great minister<sup>5</sup>  
Of nature, that upon the world imprints  
The virtue of the Heaven, and doles out  
Time for us with his beam, went circling on  
Along the spires,<sup>6</sup> where<sup>7</sup> each hour sooner comes;  
And I was with him, weetless of ascent,  
But as a man,<sup>8</sup> that weets his thought, ere thinking.

For Beatrice, she who passeth on  
So suddenly from good to better, time  
Counts not the act, oh then how great must needs  
Have been her brightness! What there was i' th' sun,  
(Where I had enter'd,) not through change of hue,  
But light transparent—did I summon up  
Genius, art, practice—I might not so speak,  
It should be e'er imagined: yet believed  
It may be, and the sight be justly craved.  
And if our fantasy fail of such height,  
What marvel, since no eye above the sun  
Hath ever travel'd? Such are they dwell here,  
Fourth family<sup>9</sup> of the Omnipotent Sire,  
Who of His Spirit and of His Offspring<sup>10</sup> shows;  
And holds them still enraptured with the view.  
And thus to me Beatrice: "Thank, oh thank  
The Sun of Angels, Him, who by His grace  
To this perceptible hath lifted thee."

Never was heart in such devotion bound,

<sup>4</sup> The intersection of the equinoctial circle and the Zodiac.

<sup>5</sup> "Minister." The sun.

<sup>6</sup> According to Dante, as the earth is motionless, the sun passes by a spiral motion, from one tropic to another.

<sup>7</sup> "Where." In which the sun rises earlier every day after the vernal equinox.

<sup>8</sup> "But as a man." That is, he was quite insensible of it.

<sup>9</sup> "Fourth family." The inhabitants of the sun, the fourth planet.

<sup>10</sup> The procession of the third and the generation of the second person in the Trinity.

And with complacency so absolute  
Disposed to render up itself to God,  
As mine was at those words: and so entire  
The love for Him, that held me, it eclipsed  
Beatrice in oblivion. Nought displeased  
Was she, but smiled thereat so joyously,  
That of her laughing eyes the radiance brake  
And scatter'd my collected mind abroad.

Then saw I a bright band, in liveliness  
Surpassing, who themselves did make the crown,  
And us their centre: yet more sweet in voice,  
Than, in their visage, beaming. Cinctured thus,  
Sometime Latona's daughter we behold,  
When the impregnate air retains the thread  
That weaves her zone. In the celestial court,  
Whence I return, are many jewels found,  
So dear and beautiful, they cannot brook  
Transporting from that realm: and of these lights  
Such was the song.<sup>11</sup> Who doth not prune his wing  
To soar up thither, let him<sup>12</sup> look from thence  
For tidings from the dumb. When, singing thus,  
Those burning suns had circled round us thrice,  
As nearest stars around the fixed pole;  
Then seem'd they like to ladies, from the dance  
Not ceasing, but suspense, in silent pause,  
Listening, till they have caught the strain anew:  
Suspended so they stood: and, from within,  
Thus heard I one, who spake: "Since with its beam  
The Grace, whence true love lighteth first his flame,  
That after doth increase by loving, shines  
So multiplied in thee, it leads thee up  
Along this ladder, down whose hallow'd steps  
None e'er descend, and mount them not again;  
Who from his phial should refuse thee wine  
To slake thy thirst, no less constrained<sup>13</sup> were,  
Than water flowing not unto the sea.

<sup>11</sup> The song of these spirits was like a jewel so highly prized that the exportation of it is prohibited by law.

<sup>12</sup> Let him not expect intelligence

of that place, for it surpasses description.

<sup>13</sup> "The rivers might as easily cease to flow toward the sea, as we could deny thee thy request."

In the bright garland, which, admiring, grasps  
This fair dame round, who strengthens thee for Heaven.

I, then,<sup>14</sup> was of the lambs, that Dominic  
Leads, for his saintly flock, along the way  
Where well they thrive, not swoln with vanity.  
He, nearest on my right hand, brother was,  
And master to me: Albert of Cologne<sup>15</sup>  
Is this; and, of Aquinum, Thomas<sup>16</sup> I.  
If thou of all the rest wouldst be assured,  
Let thine eye, waiting on the words I speak,  
In circuit journey round the blessed wreath.  
That next resplendence issues from the smile  
Of Gratian,<sup>17</sup> who to either forum<sup>18</sup> lent  
Such help, as favour wins in Paradise.  
The other, nearest, who adorns our quire,  
Was Peter,<sup>19</sup> he that with the widow gave  
To holy Church his treasure. The fifth light,<sup>20</sup>  
Goodliest of all, is by such love inspired,  
That all your world craves tidings of his doom:<sup>21</sup>

<sup>14</sup> "I was of the Dominican order."

<sup>15</sup> Albertus Magnus was born at Laugingen, in Thuringia, in 1193, and studied at Paris and at Padua; at the latter place he entered into the Dominican order. He then taught theology in various parts of Germany, and particularly at Cologne. Thomas Aquinas was his favorite pupil. In 1260 he reluctantly accepted the bishopric of Ratisbon, and in two years after resigned it, and returned to his cell in Cologne, where the remainder of his life was passed in superintending the school, and in composing his voluminous works on divinity and natural science. He died in 1280.

<sup>16</sup> Thomas Aquinas, of whom Bucer is reported to have said, "Take but Thomas away, and I will overturn the Church of Rome"; and whom Hooker terms "the greatest among the school divines"—("Eccl. Pol." b. iii. § 9), was born of noble parents, who anxiously but vainly endeavored to divert him from a life of celibacy and study. He died in 1274, at the age of forty-seven.

<sup>17</sup> "Gratian." Gratian, a Benedictine monk belonging to the convent of St. Felix and Nabor, at

Bologna, and by birth a Tuscan, composed, about the year 1130, for the use of the schools, an abridgement or epitome of canon law, drawn from the letters of the pontiffs, the decrees of councils and the writings of the ancient doctors.

<sup>18</sup> "To either forum." By reconciling the civil with the canon law.

<sup>19</sup> "Peter." Pietro Lombardo was of obscure origin, nor is the place of his birth in Lombardy ascertained. With a recommendation from the Bishop of Lucca to St. Bernard, he went into France to continue his studies; and for that purpose remained some time at Rheims, whence he proceeded to Paris. Here his reputation was so great that Philip, brother of Louis VII, being chosen Bishop of Paris, resigned that dignity to Pietro, whose pupil he had been. He held his bishopric only one year, and died 1160. His "Liber Sententiarum" is highly esteemed. It contains a system of scholastic theology, much more complete than any which had been yet seen.

<sup>20</sup> "The fifth light," Solomon.

<sup>21</sup> "His doom." It was a common question, it seems, whether Solomon were saved or no.

That with a ken of such wide amplitude  
 No second hath arisen. Next behold  
 That taper's radiance,<sup>22</sup> to whose view was shown,  
 Clearliest, the nature and the ministry  
 Angelical, while yet in flesh it dwelt.  
 In the other little light serenely smiles  
 That pleader<sup>23</sup> for the Christian temples, he,  
 Who did provide Augustin of his lore.  
 Now, if thy mind's eye pass from light to light,  
 Upon my praises following, of the eighth<sup>24</sup>  
 Thy thirst is next. The saintly soul, that shows  
 The world's deceitfulness, to all who hear him,  
 Is, with the sight of all the good that is,  
 Blest there. The limbs, whence it was driven, lie  
 Down in Cieldauro;<sup>25</sup> and from martyrdom  
 And exile came it here. Lo! further on,  
 Where flames the arduous spirit of Isidore;<sup>26</sup>  
 Of Bede;<sup>27</sup> and Richard,<sup>28</sup> more than man, erewhile,  
 In deep discernment. Lastly this, from whom  
 Thy look on me reverteth, was the beam  
 Of one, whose spirit, on high musings bent,  
 Rebuked the lingering tardiness of death.

<sup>22</sup> St. Dionysius, the Areopagite. The famous Grecian fanatic, who gave himself out for Dionysius the Areopagite, disciple of St. Paul, and who, under the protection of this venerable name, gave laws and instructions to those that were desirous of uniting their souls to their great source by sublime contemplation, lived most probably in the fourth century.

<sup>23</sup> "That pleader." In the fifth century, Paulus Orosius acquired a considerable degree of reputation by the history he wrote to refute the cavils of the Pagans against Christianity, and by his books against the Pelagians and Priscillianists.

<sup>24</sup> Boëtius, whose book "*de Consolatione Philosophiæ*," excited so much attention during the Middle Ages, was born about 470. In 524 he was cruelly put to death by Theodoric, either on real or pretended suspicion of his being engaged in a conspiracy.

<sup>25</sup> "Cieldauro." Boëtius was buried at Pavia, in the monastery of St. Pietro in Ciel d'Oro.

<sup>26</sup> He was Archbishop of Seville during forty years, and died in 635.

<sup>27</sup> "Bede." Bede, whose virtues obtained him the appellation of the "Venerable," was born in 672, at Wearmouth in the bishopric of Durham, and died at Jarrow in 735. Invited to Rome by Pope Sergius I, he preferred passing almost the whole of his life in the seclusion of a monastery.

<sup>28</sup> Richard of St. Victor, a native either of Scotland or Ireland, was canon and prior of the monastery of that name at Paris; and died in 1173. He was at the head of the Mystics in this century; and his treatise, entitled the "*Mystical Ark*," which contains as it were the marrow of this kind of theology, was received with the greatest avidity.

Who 'scaped not envy, when of truth he argued,  
 Reading in the straw-litter'd street."<sup>20</sup> Forthwith,  
 As clock, that calleth up the spouse of God<sup>21</sup>  
 To win her Bridegroom's love at matin's hour,  
 Each part of other fitly drawn and urged,  
 Sends out a tinkling sound, of note so sweet,  
 Affection springs in well-disposed breast;  
 Thus saw I move the glorious wheel; thus heard  
 Voice answering voice, so musical and soft,  
 It can be known but where day endless shines.

## CANTO XI

ARGUMENT.—Thomas Aquinas enters at large into the life and character of St. Francis; and then solves one of two difficulties, which he perceived to have risen in Dante's mind from what he had heard in the last Canto.

**O** FOND anxiety of mortal men!  
 How vain and inconclusive arguments  
 Are those, which make thee beat thy wings below.  
 For statutes one, and one for aphorisms<sup>1</sup>  
 Was hunting; this the priesthood follow'd; that,  
 By force or sophistry, aspired to rule;  
 To rob, another; and another sought,  
 By civil business, wealth; one, moiling, lay  
 Tangled in net of sensual delight;  
 And one to wistless indolence resign'd;  
 What time from all these empty things escaped,  
 With Beatrice, I thus gloriously  
 Was raised aloft, and made the guest of Heaven.  
 They of the circle to that point, each one,  
 Where erst it was, had turn'd; and steady glow'd,  
 As candle in his socket. Then within  
 The lustre,<sup>2</sup> that erewhile bespake me, smiling  
 With merer gladness, heard I thus begin:  
 "E'en as His beam illumines me, so I look

<sup>20</sup> A monk of the Abbey of Gemblours, in high repute.  
<sup>21</sup> The name of a street in Paris; the "Rue de Fouarre."

<sup>21</sup> The Church.  
<sup>1</sup> The study of medicine.  
<sup>2</sup> The spirit of Thomas Aquinas.

Thy thoughts, from whence they rise. Thou art in doubt,  
 And wouldst, that I should bolt my words afresh  
 In such plain open phrase, as may be smooth  
 To thy perception, where I told thee late  
 That 'well they thrive';<sup>3</sup> and that 'no second such'  
 Hath risen,' which no small distinction needs.

"The Providence, that governeth the world,  
 In depth of counsel by created ken  
 Unfathomable, to the end that she,<sup>5</sup>  
 Who with loud cries was 'spoused in precious blood,  
 Might keep her footing toward her well-beloved,'<sup>6</sup>  
 Safe in herself and constant unto Him,  
 Hath two ordain'd, who should on either hand  
 In chief escort her: one,<sup>7</sup> seraphic all  
 In fervency; for wisdom upon earth,  
 The other,<sup>8</sup> splendour of cherubic light.  
 I but of one will tell: he tells of both,  
 Who one commendeth, which of them soe'er  
 Be taken: for their deeds were to one end.

"Between Tupino,<sup>9</sup> and the wave that falls  
 From blest Ubaldo's chosen hill, there hangs  
 Rich slope of mountain high, whence heat and cold<sup>10</sup>  
 Are wafted through Perugia's eastern gate:  
 And Nocera with Gualdo, in its rear,  
 Mourn for their heavy yoke.<sup>11</sup> Upon that side,  
 Where it doth break its steepness most, arose  
 A sun upon the world, as duly this  
 From Ganges doth: therefore let none, who speak  
 Of that place, say Ascesi: for its name  
 Were lamely so deliver'd; but the East,  
 To call things rightly, be it henceforth styled.  
 He was not yet much distant from his rising,

<sup>3</sup> See the last Canto, v. 93.

<sup>4</sup> See the last Canto, v. 111.

<sup>5</sup> "She." The Church.

<sup>6</sup> Jesus Christ.

<sup>7</sup> "One." St. Francis.

<sup>8</sup> "The other." St. Dominic.

<sup>9</sup> Thomas Aquinas describes the birthplace of St. Francis, between Tupino, a rivulet near Assisi, or Ascesi, where the saint was born in

1182, and Chiascio, a stream that rises in a mountain near Agobbio, chosen by St. Ubaldo for his retirement.

<sup>10</sup> Cold from the snow, and heat from the reflection of the sun.

<sup>11</sup> Vellutello understands this of the vicinity of the "mountain" to Nocera and Gualdo; and Venturi of the heavy impositions laid on those places by the Perugians.

A dame,<sup>12</sup> to whom none openeth pleasure's gate  
 More than to death, was, 'gainst his father's will,<sup>13</sup>  
 His stripling choice: and he did make her his,  
 Before the spiritual court,<sup>14</sup> by nuptial bonds,  
 And in his father's sight: from day to day,  
 Then loved her more devoutly. She, bereaved  
 Of her first Husband,<sup>15</sup> slighted and obscure,  
 Thousand and hundred years and more, remain'd  
 Without a single suitor, till he came.  
 Nor aught avail'd, that, with Amyclas,<sup>16</sup> she  
 Was found unmoved at rumour of his voice,  
 Who shook the world: nor aught her constant boldness,  
 Whereby with Christ she mounted on the Cross,  
 When Mary stay'd beneath. But not to deal  
 Thus closely with thee longer, take at large  
 The lovers' titles—Poverty and Francis.  
 Their concord and glad looks, wonder and love,  
 And sweet regard gave birth to holy thoughts,  
 So much, that venerable Bernard<sup>17</sup> first  
 Did bare his feet, and, in pursuit of peace  
 So heavenly, ran, yet deem'd his footing slow.  
 O hidden riches! O prolific good!  
 Egidius<sup>18</sup> bares him next, and next Sylvester,<sup>19</sup>  
 And follow, both, the bridegroom: so the bride  
 Can please them. Thenceforth goes he on his way,  
 The father and the master, with his spouse,  
 And with that family, whom now the cord<sup>20</sup>  
 Girt humbly: nor did abjectness of heart

<sup>12</sup> In the under church of St. Francis, Assisi, is a picture painted by Giotto from this subject. It is considered one of the artist's best works. See Kugler's "Hand-book of the History of Painting."

<sup>13</sup> In opposition to the wishes of his natural father.

<sup>14</sup> He made a vow of poverty in the presence of the bishop and of his natural father.

<sup>15</sup> "Her first Husband." Christ.

<sup>16</sup> Lucan makes Caesar exclaim, on witnessing the secure poverty of the fisherman Amyclas:—

"O happy poverty! thou greatest good

Bestow'd by Heaven, but seldom understood!

Here nor the cruel spoiler seeks his prey,

Nor ruthless armies take their dreadful way," etc.—Rowe.

<sup>17</sup> Of Quintavalle; one of the first followers of the saint.

<sup>18</sup> "Egidius." The third of his disciples, who died in 1262. His work, entitled "Verba Aurca," was published in 1534, at Antwerp.

<sup>19</sup> Another of his earliest associates.

<sup>20</sup> "Whom now the cord." St. Francis bound his body with a cord, in sign that it required, like a beast, to be led by a halter.

Of Pietro Bernardone,<sup>21</sup> and by men  
 In wondrous sort despised. But royally  
 His hard intention he to Innocent<sup>22</sup>  
 Set forth; and, from him, first received the seal  
 On his religion. Then, when numerous flock'd  
 The tribe of lowly ones, that traced his steps,  
 Whose marvellous life deservedly were sung  
 In heights empyreal; through Honorius'<sup>23</sup> hand  
 A second crown, to deck their Guardian's virtues,  
 Was by the eternal Spirit inwreathed: and when  
 He had, through thirst of martyrdom, stood up  
 In the proud Soldan's presence,<sup>24</sup> and there preach'd  
 Christ and His followers, but found the race  
 Unripen'd for conversion; back once more  
 He hasted, (not to intermit his toil,)  
 And reap'd Ausonian lands. On the hard rock,<sup>25</sup>  
 'Twixt Arno and the Tiber, he from Christ  
 Took the last signet,<sup>26</sup> which his limbs two years  
 Did carry. Then, the season came that He,  
 Who to such good had destined him, was pleased  
 To advance him to the meed, which he had earn'd  
 By his self-humbling; to his brotherhood,  
 As their just heritage, he gave in charge  
 His dearest lady:<sup>27</sup> and enjoin'd their love  
 And faith to her; and, from her bosom, will'd  
 His goodly spirit should move forth, returning  
 To its appointed kingdom; nor would have  
 His body<sup>28</sup> laid upon another bier.

"Think now of one, who were a fit colleague  
 To keep the bark of Peter, in deep sea,  
 Helm'd to right point; and such our Patriarch<sup>29</sup> was.

<sup>21</sup> A man in an humble station of life at Assisi.

<sup>22</sup> Pope Innocent III.

<sup>23</sup> "Honorius." His successor Honorius III, who granted certain privileges to the Franciscans.

<sup>24</sup> The Soldan of Egypt, before whom St. Francis is said to have preached.

<sup>25</sup> Mt. Alverna in the Apennines.

<sup>26</sup> "The last signet." Alluding to

the *stigmata* or marks resembling the wounds of Christ, said to have been found on the saint's body.

<sup>27</sup> "His dearest lady." Poverty.

<sup>28</sup> He forbade any funeral pomp to be observed at his burial; and ordered that his remains should be deposited in a place where criminals were executed and interred.

<sup>29</sup> St. Dominic, to whose order Thomas Aquinas belonged.



Therefore who follow him as he enjoins,  
 Thou mayst be certain, take good lading in.  
 But hunger of new viands tempts his flock;<sup>30</sup>  
 So that they needs into strange pastures wide  
 Must sprcad them: and the more remote from him  
 The stragglers wander, so much more they come  
 Home, to the sheep-fold, destitute of milk.  
 There are of them, in truth, who fear their harm,  
 And to the shepherd cleave; but these so few,  
 A little stuff may furnish out their cloaks.

"Now, if my words be clear; if thou have ta'en  
 Good heed; if that, which I have told, recal  
 To mind; thy wish may be in part fulfill'd:  
 For thou wilt see the plant from whence they split;<sup>31</sup>  
 And he shall see, who girds him, what that means,  
 'That well they thrive, not swoln with vanity.'"

## CANTO XII

ARGUMENT.—A second circle of glorified souls encompasses the first. Buonaventura, who is one of them, celebrates the praises of St. Dominic, and informs Dante who the other eleven are, that are in this second circle or garland.

SOON as its final word the blessed flame<sup>1</sup>  
 Had raised for utterance, straight the holy mill<sup>2</sup>  
 Began to wheel; nor yct had once revolved,  
 Or e'er another, circling, compass'd it,  
 Motion to motion, song to song, conjoining;  
 Song, that as much our muscs doth excel,  
 Our Syrens with their tuneful pipes, as ray  
 Of primal splendour doth its faint reflex.  
 As when, if Juno bid her handmaid forth,  
 Two arches parallel, and trick'd alike,  
 Span the thin cloud, the outer taking birth  
 From that within (in manner of that voice<sup>3</sup>

<sup>30</sup> "His flock." The Dominicans.  
<sup>31</sup> "The rule of their order, which the Dominicans neglect to observe."

<sup>1</sup> Thomas Aquinas.

<sup>2</sup> The circle of spirits.

<sup>3</sup> One rainbow giving back the image of the other, as sound is reflected by Echo, that nymph, who was melted away by her fondness for Narcissus, as vapor is melted by the sun. The reader will observe in the text not only a second and third simile within the first, but two mythological and one sacred allusion bound

And they who gaze, presageful call to mind  
 The compact, made with Noah, of the world  
 No more to be o'erflow'd; about us thus,  
 Of sempiternal roses, bending, wreathed  
 Those garlands twain; and to the innermost  
 E'en thus the external answer'd. When the footing,  
 And other great festivity, of song,  
 And radiance, light with light accordant, each  
 Jocund and blythe, had at their pleasure still'd,  
 (E'en as the eyes, by quick volition moved,  
 Are shut and raised together,) from the heart  
 Of one<sup>1</sup> amongst the new lights<sup>2</sup> moved a voice,  
 That made me seem<sup>3</sup> like needle to the star,  
 In turning to its whereabouts; and thus  
 Began: "The love,<sup>4</sup> that makes me beautiful,  
 Prompts me to tell of the other guide, for whom  
 Such good of mine is spoken. Where one is,  
 The other worthily should also be;  
 That as their warfare was alike, alike  
 Should be their glory. Slow, and full of doubt,  
 And with thin ranks, after its banner moved  
 The army of Christ, (which it so dearly cost  
 To reappoint,) when its imperial Head  
 Who reigneth ever, for the drooping host  
 Did make provision, through grace alone,  
 And not through its deserving. As thou heard'st,<sup>5</sup>  
 Two champions to the succour of His spouse

up together with the whole. Even after this accumulation of imagery, the two circles of spirits, by whom Beatrice and Dante were encompassed, are by a bold figure termed two garlands of never-fading roses.  
<sup>1</sup> "One." St. Buonaventura, general of the Franciscan order, in which he effected some reformation; and one of the most profound divines of his age. He refused the archbishopric of York, which was offered him by Clement IV, but afterward was prevailed on to accept the bishopric of Albano and a cardinal's hat. He was born at Bagnoregio or Bagnorea, in Tuscany, A. D. 1221, and died in 1274.

<sup>2</sup> In the circle that had newly surrounded the first.

<sup>3</sup> "That made me turn to it, as the needle does to the pole."

<sup>4</sup> "The love." By an act of mutual courtesy, Buonaventura, a Franciscan, is made to proclaim the praises of St. Dominic, as Thomas Aquinas, a Dominican, has celebrated those of St. Francis; and in like manner each blames the irregularities, not of the other's order, but of that to which himself belonged. Even Macchiavelli, no great friend to the Church, attributes the revival of Christianity to the influence of these two saints.

<sup>5</sup> See the last Canto, v. 33.

He sent, who by their deeds and words might join  
 Again His scatter'd people. In that clime<sup>9</sup>  
 Where springs the pleasant west-wind to unfold  
 The fresh leaves, with which Europe sees herself  
 New-garmented; nor from those billows<sup>10</sup> far,  
 Beyond whose chiding, after weary course,  
 The sun doth sometimes<sup>11</sup> hide him; safe abides  
 The happy Callaroga,<sup>12</sup> under guard  
 Of the great shield, wherein the lion lies  
 Subjected and supreme. And there was born  
 The loving minion of the Christian faith,<sup>13</sup>  
 The hallow'd wrestler, gentle to his own,  
 And to his enemies terrible. So replete  
 His soul with lively virtue, that when first  
 Created, even in the mother's womb,<sup>14</sup>  
 It prophesied. When, at the sacred font,  
 The spousals were complete 'twixt faith and him,  
 Where pledge of mutual safety was exchanged,  
 The dame,<sup>15</sup> who was his surety, in her sleep  
 Beheld the wondrous fruit, that was from him  
 And from his heirs to issue. And that such  
 He might be construed, as indeed he was,  
 She was inspired to name him of his owner,  
 Whose he was wholly; and so call'd him Dominic.  
 And I speak of him, as the labourer,  
 Whom Christ in His own garden chose to be  
 His help-mate. Messenger he seem'd, and friend  
 Fast-knit to Christ; and the first love he show'd,  
 Was after the first counsel<sup>16</sup> that Christ gave.

<sup>9</sup> "In that clime." Spain.

<sup>10</sup> "Those billows." The Atlantic.

<sup>11</sup> During the summer solstice.

<sup>12</sup> "Callaroga." Between Osma and Aranda, in Old Castile designated by the royal coat-of-arms.

<sup>13</sup> Dominic was born April 5, 1170, and died August 6, 1221. His birth-place Callaroga; his father and mother's names, Felix, and Joanna; his mother's dream; his name of Dominic, given him in consequence of a vision by his godmother, are all told in an anonymous life of the saint, said to have been written in the thirteenth century.

<sup>14</sup> His mother, when pregnant with

him, is said to have dreamt that she should bring forth a white and black dog with a lighted torch in his mouth, which were signs of the habit to be worn by his order, and of his fervent zeal.

<sup>15</sup> His godmother's dream was, that he had one star in his forehead and another in the nape of his neck, from which he communicated light to the east and the west.

<sup>16</sup> "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." —Matt. xix. 21. Dominic followed this advice.

Many a time his nurse, at entering, found  
That he had risen in silence, and was prostrate,  
As who should say, 'My errand was for this.'  
O happy father! Felix<sup>18</sup> rightly named.  
O favour'd mother! rightly named Joanna;  
If that do mean, as men interpret it.<sup>19</sup>  
Not for the world's sake, for which now they toil  
Upon Ostiense<sup>20</sup> and Taddeo's<sup>21</sup> lore;  
But for the real manna, soon he grew  
Mighty in learning; and did set himself  
To go about the vineyard, that soon turns  
To wan and wither'd, if not tended well:  
And from the see,<sup>22</sup> (whose bounty to the just  
And needy is gone by, not through its fault,  
But his who fills it basely,) he besought,  
No dispensation<sup>23</sup> for commuted wrong,  
Nor the first vacant fortune,<sup>24</sup> nor the tenths  
That to God's paupers rightly appertain,  
But, 'gainst an erring and degenerate world,  
License to fight, in favour of that seed<sup>25</sup>  
From which the twice twelve cions gird thee round.  
Then, with sage doctrine and good will to help,  
Forth on his great apostleship he fared,  
Like torrent bursting from a lofty vein;  
And, dashing 'gainst the stocks of heresy,  
Smote fiercest, where resistance was most stout.  
Thence many rivulets have since been turn'd,  
Over the garden catholic to lead  
Their living waters, and have fed its plants.

<sup>17</sup> His nurse, when she returned to him, often found that he was prostrate, and in prayer.

<sup>18</sup> "Felix." Felix Gusman.

<sup>19</sup> Grace or gift of the Lord.

<sup>20</sup> Arrigo (about 1250 A. D.), a native of Susa, and cardinal of Ostia and Velletri, hence his name of Ostiense, was celebrated for his lectures on the Decretals.

<sup>21</sup> "Taddeo." Either the physician or the lawyer of that name. The former, T. d' Alderotto, a Florentine, called the Hippocratean, translated the Ethics of Aristotle into Latin; and died toward the end of the thirteenth century. The other,

of Bologna, left no writings behind him.

<sup>22</sup> The apostolic see, which no longer continues its wonted liberality toward the indigent and deserving; not indeed through its own fault, but through the fault of the pontiff who is seated in it.

<sup>23</sup> Dominic did not ask for license to compound for the use of unjust acquisitions by dedicating a part of them to pious purposes.

<sup>24</sup> The first benefice that fell vacant.

<sup>25</sup> "For that seed of the divine Word, from which have sprung up these four-and-twenty plants, these holy spirits that now environ thee."

"If such, one wheel<sup>26</sup> of that two-yoked car,  
 Wherein the holy Church defended her,  
 And rode triumphant through the civil broil;  
 Thou canst not doubt its fellow's excellence,  
 Which Thomas,<sup>27</sup> ere my coming, hath declared  
 So courteously unto thee. But the track,<sup>28</sup>  
 Which its smooth fellies made, is now deserted:  
 That, mouldy mother is, where late were lees.  
 His family, that wont to trace his path,  
 Turn backward, and invert their steps; erelong  
 To rue the gathering in of their ill crop,  
 When the rejected tares<sup>29</sup> in vain shall ask  
 Admittance to the barn. I question not<sup>30</sup>  
 But he, who search'd our volume, leaf by leaf,  
 Might still find page with this inscription on't,  
 'I am as I was wont.' Yet such were not  
 From Acquasparta nor Casale, whence,  
 Of those who come to meddle with the text,  
 One stretches and another cramps its rule.  
 Bonaventura's life in me behold,  
 From Bagnoregio; one, who, in discharge  
 Of my great offices, still laid aside  
 All sinister aim. Illuminato here,  
 And Agostino<sup>31</sup> join me: two they were,  
 Among the first of those barefooted meek ones,  
 Who sought God's friendship in the cord: with them  
 Hugues of Saint Victor;<sup>32</sup> Pietro Mangiadore;<sup>33</sup>

<sup>26</sup> Dominic; as the other wheel is Francis.

<sup>27</sup> "Thomas." Thomas Aquinas.

<sup>28</sup> "But the track." "But the rule of St. Francis is already deserted; and the lees of the wine are turned into mouldiness."

<sup>29</sup> "Tares." He adverts to the parable of the tares and the wheat.

<sup>30</sup> "I question not." "Some indeed might be found, who still observe the rule of the order; but such would come neither from Casale nor Acquasparta." At Casale, in Monferrat, the discipline had been enforced by Uberto with unnecessary rigor; and at Acquasparta, in the territory of Todi, it had been equally relaxed by the Cardinal Matteo, general of the order.

<sup>31</sup> Two among the earliest followers of St. Francis.

<sup>32</sup> "Hugues of Saint Victor." He was of the monastery of St. Victor at Paris, and died in 1142, at the age of forty-four. His ten books, illustrative of the celestial hierarchy of Dionysius the Areopagite, according to the translation of Joannes Scotus, are inscribed to King Louis, son of Louis le Gros, by whom the monastery had been founded.

<sup>33</sup> "Pietro Mangiadore." Petrus Comestor, or the Eater, born at Troyes, was canon and dean of that church, and afterward chancellor of the church of Paris. He relinquished these benefices to become a regular canon of St. Victor at Paris, where he died in 1198.

And he of Spain in his twelve volumes shining,  
 Nathan the prophet; Metropolitan  
 Chrysostom;<sup>35</sup> and Anselmo;<sup>36</sup> and, who deign'd  
 To put his hand to the first art, Donatus.  
 Raban<sup>37</sup> is here; and at my side there shines  
 Calabria's abbot, Joachim,<sup>38</sup> endow'd  
 With soul prophetic. The bright courtesy  
 Of friar Thomas and his goodly lore,  
 Have moved me to the blazon of a peer<sup>39</sup>  
 So worthy; and with me have moved this throng."

### CANTO XIII

ARGUMENT.—Thomas Aquinas resumes his speech. He solves the other of those doubts which he discerned in the mind of Dante, and warns him earnestly against assenting to any proposition without having duly examined it.

LET him,<sup>1</sup> who would conceive what now I saw,  
 Imagine, (and retain the image firm  
 As mountain rock, the whilst he hears me speak,)  
 Of stars, fifteen, from midst the ethereal host  
 Selected that, with lively ray serene,  
 O'ercome the massiest air: thereto imagine  
 The wain, that, in the bosom of our sky,  
 Spins ever on its axle night and day,

<sup>34</sup> To Pope Adrian V succeeded John XXI, a native of Lisbon; a man of great genius and extraordinary acquirements, especially in logic and in medicine, as his books, written in the name of Peter of Spain (by which he was known before he became Pope), may testify. He was killed at Viterbo, by the falling in of the roof of his chamber, after he had been pontiff only eight months and as many days, A. D. 1277.

<sup>35</sup> "Chrysostom." The eloquent Patriarch of Constantinople.

<sup>36</sup> Anselm, Archbishop of Canterbury, was born at Aosta, about 1034, and studied under Lanfranc, at the monastery of Bec in Normandy, where he afterward devoted himself to a religious life, in his twenty-seventh year. In three years he was made prior, and then abbot of that monastery; from whence he was taken, in 1093, to succeed to the

archbishopric, vacant by the death of Lanfranc. He enjoyed this dignity till his death in 1109, though it was disturbed by many dissensions with William II and Henry I respecting immunities and investitures.

<sup>37</sup> Rabanus Maurus, Archbishop of Mentz, 847, is placed at the head of the Latin writers of this age.

<sup>38</sup> Abbot of Flora in Calabria; whom the multitude revered as divinely inspired, and equal to the most illustrious prophets of ancient times.

<sup>39</sup> "A peer." St. Dominic.

<sup>1</sup> "Let him." Whoever would conceive the sight that now presented itself to me, must imagine to himself fifteen of the brightest stars in heaven, together with seven stars of Arcturus Major and two of Arcturus Minor, ranged in two circles, one within the other, each resembling the crown of Ariadne, and moving round in opposite directions.

With the bright summit of that horn, which swells  
 Due from the pole, round which the first wheel rolls,  
 To have ranged themselves in fashion of two signs  
 In Heaven, such as Ariadne made,  
 When death's chill seized her; and that one of them  
 Did compass in the other's beam; and both  
 In such sort whirl around, that each should tend  
 With opposite motion; and, conceiving thus,  
 Of that true constellation, and the dance  
 Twofold, that circled me, he shall attain  
 As 'twere the shadow; for things there as much  
 Surpass our usage, as the swiftest Heaven  
 Is swifter than the Chiana.<sup>2</sup> There was sung  
 No Bacchus, and no Io Pæan, but  
 Three Persons in the Godhead, and in one  
 Person that nature and the human join'd.

The song and round were measured: and to us  
 Those saintly lights attended, happier made  
 At each new ministering. Then silence brake  
 Amid the accordant sons of Deity,  
 That luminary,<sup>3</sup> in which the wondrous life  
 Of the meek man of God<sup>4</sup> was told to me;  
 And thus it spake: "One ear<sup>5</sup> o' the harvest thresh'd,  
 And its grain safely stored, sweet charity  
 Invites me with the other to like toil.

"Thou know'st, that in the bosom,<sup>6</sup> whence the rib  
 Was ta'en to fashion that fair cheek, whose taste  
 All the world pays for; and in that, which pierced  
 By the keen lance, both after and before  
 Such satisfaction offer'd as outweighs  
 Each evil in the scale; whate'er of light  
 To human nature is allow'd, must all

<sup>2</sup> See "Hell," Canto xxix. 45.

<sup>3</sup> Thomas Aquinas.

<sup>4</sup> St. Francis. See Canto xi. 25.

<sup>5</sup> "Having solved one of thy questions, I proceed to answer the other. Thou thinkest then that Adam and Christ were both endued with all the perfection of which the human nature is capable; and therefore, wonderest at what has been said concerning Solomon."

<sup>6</sup> "Thou knowest that in the breast

of Adam, whence the rib was taken to make the fair cheek of Eve, which, by tasting the apple, brought death into the world; and also in the breast of Christ, which, being pierced by the lance, made satisfaction for the sins of the whole world; as much wisdom resided, as human nature was capable of; and thou dost therefore wonder that I should have spoken of Solomon as the wisest." See Canto x. 105.

Both one and other: and thou thence admirest  
 In that I told thee, of beatitudes,  
 A second there is none to him enclosed  
 In the fifth radiance. Open now thine eyes  
 To what I answer thee; and thou shalt see  
 Thy deeming and my saying meet in truth,  
 As centre in the round. That<sup>7</sup> which dies not,  
 And that which can die, are but each the beam  
 Of that idea, which our Sovereign Sire  
 Engendereth loving; for that lively light,<sup>8</sup>  
 Which passeth from His splendour, not disjoin'd  
 From Him, nor from His love triune with them,<sup>9</sup>  
 Doth, through His bounty, congregate itself,  
 Mirror'd, as 'twere, in new existences;<sup>10</sup>  
 Itself unalterable, and ever one.

"Descending hence unto the lowest powers,"<sup>11</sup>  
 Its energy so sinks, at last it makes  
 But brief contingencies; for so I name  
 Things generated, which the heavenly orbs  
 Moving, with seed or without seed, produce.  
 Their wax, and that which moulds it,<sup>12</sup> differ much:  
 And thence with lustre, more or less, it shows  
 The ideal stamp imprest: so that one tree,  
 According to his kind, hath better fruit,  
 And worse: and, at your birth, ye, mortal men,  
 Are in your talents various. Were the wax  
 Moulded with nice exactness, and the Heaven<sup>13</sup>  
 In its disposing influence supreme,  
 The brightness of the seal<sup>14</sup> should be complete:  
 But nature renders it imperfect ever;  
 Resembling thus the artist, in his work,  
 Whose faltering hand is faithless to his skill.  
 Therefore,<sup>15</sup> if fervent Love dispose, and mark

<sup>7</sup> "That." Things, corruptible and incorruptible, are only emanations from the archetypal idea residing in the Divine Mind.

<sup>8</sup> The Word; the Son of God.

<sup>9</sup> "His love triune with them." The Holy Ghost.

<sup>10</sup> Angels and human souls.

<sup>11</sup> Irrational life and brute matter.

<sup>12</sup> "Their wax, and that which moulds it." Matter, and the virtue or energy that acts on it.

<sup>13</sup> "The heaven." The influence of the planetary bodies.

<sup>14</sup> The brightness of the Divine idea before spoken of.

<sup>15</sup> "Therefore." Our Poet intends this for a brief description of



There all perfection is vouchsafed; and such  
The clay<sup>16</sup> was made, accomplish'd with each gift,  
That life can teem with; such the burden fill'd  
The Virgin's bosom: so that I commend  
Thy judgment, that the human nature ne'er  
Was, or can be, such as in them it was.

"Did I advance no further than this point;  
'How then had he no peer?' thou might'st reply.  
But, that what now appears not, may appear  
Right plainly, ponder, who he was, and what  
(When he was bidden 'Ask') the motive, sway'd  
To his requesting. I have spoken thus,  
That thou mayst see, he was a king, who ask'd<sup>17</sup>  
For wisdom, to the end he might be king  
Sufficient: not, the number to search out  
Of the celestial movers: or to know,  
If necessary with contingent e'er  
Have made necessity; or whether that  
Be granted, that first motion<sup>18</sup> is; or if,  
Of the mid-circle,<sup>19</sup> can by art be made  
Triangle, with its corner blunt or sharp.

"Whence, noting that, which I have said, and this,  
Thou kingly prudence and that ken mayst learn,  
At which the dart of my intention aims.  
And, marking clearly, that I told thee, 'Risen,'  
Thou shalt discern it only hath respect  
To kings, of whom are many, and the good  
Are rare. With this distinction take my words;  
And they may well consist with that which thou  
Of the first human father dost believe,

the Trinity: the primal virtue signifying the Father; the lustrous image, the Son; the fervent love, the Holy Ghost.

<sup>16</sup> "The clay." Adam.

<sup>17</sup> "Who ask'd." He did not desire to know the number of the celestial intelligences, or to pry into the subtleties of logical, metaphysical, or mathematical science: but asked for that wisdom which might fit him for his kingly office.

<sup>18</sup> "That first motion." If we must allow one first motion, which

is not caused by other motion; a question resolved affirmatively by metaphysics, according to that principle, "*repugnant in causis processus infinitum.*"

<sup>19</sup> "Of the mid-circle." If in the half of the circle a rectilinear triangle can be described, one side of which shall be the diameter of the same circle, without its forming a right angle with the other two sides; which geometry shows to be impossible.

Henceforth be lead unto thy feet, to make  
 Thee slow in motion, as a weary man,  
 Both to the 'yea' and to the 'nay' thou seest not.  
 For he among the fools is down full low,  
 Whose affirmation, or denial, is  
 Without distinction, in each case alike.  
 Since it befalls, that in most instances  
 Current opinion leans to false: and then  
 Affection bends the judgment to her ply.

"Much more than vainly doth he loose from shore,  
 Since he returns not such as he set forth,  
 Who fishes for the truth and wanteth skill.  
 And open proofs of this unto the world  
 Have been afforded in Parmenides,  
 Melissus, Bryso,<sup>20</sup> and the crowd beside,  
 Who journey'd on, and knew not whither: so did  
 Sabellius, Arius,<sup>21</sup> and the other fools,  
 Who, like to scimitars,<sup>22</sup> reflected back  
 The scripture-image by distortion marr'd.

"Let not the people be too swift to judge;  
 As one who reckons on the blades in field,  
 Or e'er the crop be ripe. For I have seen  
 The thorn frown rudely all the winter long,  
 And after bear the rose upon its top;  
 And bark, that all her way across the sea  
 Ran straight and speedy, perish at the last  
 E'en in the haven's mouth. Seeing one steal,  
 Another bring his offering to the priest,  
 Let not<sup>23</sup> Dame BIRTHA and Sir MARTIN<sup>24</sup> thence  
 Into Heaven's counsels deem that they can pry;  
 For one of these may rise, the other fall."

"— Parmenides,  
 Melissus, Bryso."  
 For the singular opinions entertained by the two former of these heathen philosophers, see Diogenes Laertius, lib. ix.

<sup>21</sup> "Sabellius, Arius." Well-known heretics.

<sup>22</sup> "Scimitars." Bertrandon de la Brocquière, who wrote before Dante, informs us that the wandering Arabs used their scimitars as mirrors.

<sup>23</sup> "Let not." "Let not shortsighted mortals presume to decide on the future doom of any man, from a consideration of his present character and actions." This is meant as an answer to the doubts entertained respecting the salvation of Solomon. See Canto x. 107.

<sup>24</sup> "Dame BIRTHA and Sir MARTIN." Names put generally for persons who have more curiosity than discretion.

# CANTO XIV

ARGUMENT.—Solomon, who is one of the spirits in the inner circle, declares what the appearance of the blest will be after the resurrection of the body. Beatrice and Dante are translated into the fifth Heaven, that of Mars; and here behold the souls of those, who had died fighting for the true faith, ranged in the sign of the cross, athwart which the spirits move to the sound of a melodious hymn.

FROM centre to the circle, and so back  
 From circle to the centre, water moves  
 In the round chalice, even as the blow  
 Impels it, inwardly, or from without.  
 Such was the image<sup>1</sup> glanced into my mind,  
 As the great spirit of Aquinum ceased;  
 And Beatrice, after him, her words  
 Resumed alternate: "Need there is (though yet  
 He tells it to you not in words, nor e'en  
 In thought) that he should fathom to its depth  
 Another mystery. Tell him, if the light,  
 Wherewith your substance blooms, shall stay with you  
 Eternally, as now; and, if it doth,  
 How, when<sup>2</sup> ye shall regain your visible forms,  
 The sight may without harm endure the change,  
 That also tell." As those, who in a ring  
 Tread the light measure, in their fitful mirth  
 Raise loud the voice, and spring with gladder bound;  
 Thus, at the hearing of that pious suit,  
 The saintly circles, in their tourneying  
 And wondrous note, attested new delight.  
 Whoso laments, that we must doff this garb  
 Of frail mortality, thenceforth to live  
 Immortally above; he hath not seen  
 The sweet refreshing of that heavenly shower.<sup>3</sup>  
 Him, who lives ever, and forever reigns  
 In mystic union of the Three in One,  
 Unbounded, bounding all, each spirit thrice

<sup>1</sup> The voice of Thomas Aquinas proceeding from the circle to the centre; and that of Beatrice, from the centre to the circle.

<sup>2</sup> "When." When ye shall be again clothed with your bodies at the resurrection.

<sup>3</sup> That effusion of beatific light.

Sang, with such melody, as, but to hear,  
For highest merit were an ample meed.  
And from the lesser orb the goodliest light,<sup>4</sup>  
With gentle voice and mild, such as perhaps  
The Angel's once to Mary, thus replied:  
"Long as the joy of Paradise shall last,  
Our love shall shine around that raiment, bright  
As fervent; fervent as, in vision, blest;  
And that as far, in blessedness, exceeding,  
As it hath grace, beyond its virtue, great.  
Our shape, regarmented with glorious weeds  
Of saintly flesh, must, being thus entire,  
Show yet more gracious. Therefore shall increase  
Whate'er, of light, gratuitous imparts  
The Supreme Good; light, ministering aid,  
The better to disclose His glory: whence,  
The vision needs increasing, must increase  
The fervour, which it kindles; and that too  
The ray, that comes from it. But as the gleed  
Which gives out flame, yet in its whiteness shines  
More lively than that, and so preserves  
Its proper semblance; thus this circling sphere  
Of splendour shall to view less radiant seem,  
Than shall our fleshly robe, which yonder earth  
Now covers. Nor will such excess of light  
O'erpower us, in corporeal organs made  
Firm, and susceptible of all delight."

So ready and so cordial an "Amen"  
Follow'd from either choir, as plainly spoke  
Desire of their dead bodies; yet perchance  
Not for themselves, but for their kindred dear,  
Mothers and sires, and those whom best they loved,  
Ere they were made imperishable flame.

And lo! forthwith there rose up round about  
A lustre, over that already there;  
Of equal clearness, like the brightening up  
Of the horizon. As at evening hour  
Of twilight, new appearances through Heaven  
Peer with faint glimmer, doubtfully descried;

<sup>4</sup> "The goodliest light." Solomon.

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So, there, new substances, methought, began  
To rise in view beyond the other twain,  
And wheeling, sweep their ampler circuit wide.

O genuine glitter of eternal Beam!  
With what a sudden whiteness did it flow,  
O'erpowering vision in me. But so fair,  
So passing lovely, Beatrice show'd,  
Mind cannot follow it, nor words express  
Her infinite sweetness. Thence mine eyes regain'd  
Power to look up; and I beheld myself,  
Sole with my lady, to more lofty bliss<sup>5</sup>  
Translated: for the star, with warmer smile  
Impurpled, well denoted our ascent.

With all the heart, and with that tongue which speaks  
The same in all, an holocaust I made  
To God, befitting the new grace vouchsafed.  
And from my bosom had not yet upsteam'd  
The fuming of that incense, when I knew  
The rite accepted. With such mighty sheen  
And mantling crimson, in two listed rays  
The splendours shot before me, that I cried,  
"God of Sabaoth! that dost prank them thus!"

As leads the galaxy from pole to pole,  
Distinguish'd into greater lights and less,  
Its pathway, which the wisest fail to spell;  
So thickly studded, in the depth of Mars,  
Those rays described the venerable sign,  
That quadrants in the round conjoining frame.

Here memory mocks the toil of genius. Christ  
Beam'd on that cross; and pattern fails me now.  
But whoso takes his cross, and follows Christ,  
Will pardon me for that I leave untold,  
When in the flecker'd dawning he shall spy  
The glitterance of Christ. From horn to horn,  
And 'tween the summit and the base, did move  
Lights, scintillating, as they met and pass'd.  
Thus oft are seen with ever-changeeful glance,  
Straight or athwart, now rapid and now slow,  
The atomies of bodies, long or short,

<sup>5</sup> "To more lofty bliss." To the planet Mars.

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To move along the sunbeam, whose slant the  
Checkers the shadow interposed by art  
Against the noontide heat. And as the chime  
Of minstrel music, dulcimer, and harp  
With many strings, a pleasant dinning makes  
To him, who heareth not distinct the note;  
So from the lights, which there appear'd to me,  
Gather'd along the cross a melody,  
That, indistinctly heard, with ravishment  
Possess'd me. Yet I mark'd it was a hymn  
Of lofty praises; for there came to me  
"Arise," and "Conquer," as to one who hears  
And comprehends not. Me such ecstasy  
O'ercame, that never, till that hour, was thing  
That held me in so sweet imprisonment.

Perhaps my saying overbold appears,  
Accounting less the pleasure of those eyes,  
Whereon to look filleth all desire.  
But he, who is aware those living seals  
Of every beauty work with quicker force,  
The higher they are risen; and that there  
I had not turn'd me to them; he may well  
Excuse me that, whereof in my excuse  
I do accuse me, and may own my truth;  
That holy pleasure here not yet reveal'd,  
Which grows in transport as we mount aloof.

## CANTO XV

ARGUMENT.—The spirit of Cacciaguida, our Poet's ancestor, glides rapidly to the foot of the cross; tells who he is; and speaks of the simplicity of the Florentines in his days, since then much corrupted.

**T**RUE love, that ever shows itself as clear  
In kindness, as loose appetite in wrong,  
Silenced that lyre harmonious, and still'd  
The sacred cords, that are by Heaven's right hand  
Unwound and tighten'd. How to righteous prayers  
Should they not hearken, who, to give me will  
For praying, in accordance thus were mute?

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He hath in sooth good cause for endless grief,  
Who, for the love of thing that lasteth not,  
Despoils himself forever of that love.

As oft along the still and pure serene,  
At nightfall, glides a sudden trail of fire,  
Attracting with involuntary heed  
The eye to follow it, erewhile at rest;  
And seems some star that shifted place in Heaven,  
Only that, whence it kindles, none is lost,  
And it is soon extinct: thus from the horn,  
That on the dexter of the cross extends,  
Down to its foot, one luminary ran  
From mid the cluster shone there; yet no gem  
Dropp'd from its foil: and through the beamy list,  
Like flame in alabaster, glow'd its course.

So forward stretch'd him (if of credence aught  
Our greater muse may claim) the pious ghost  
Of old Anchises, in the Elysian bower,  
When he perceived his son. "O thou, my blood!  
O most exceeding grace divine! to whom,  
As now to thee, hath twice the heavenly gate  
Been e'er unclosed?" So spake the light: whence I  
Turn'd me toward him; then unto my dame  
My sight directed: and on either side  
Amazement waited me; for in her eyes  
Was lighted such a smile, I thought that mine  
Had dived unto the bottom of my grace  
And of my bliss in Paradise. Forthwith,  
To hearing and to sight grateful alike,  
The spirit to his poem added things  
I understood not, so profound he spake:  
Yet not of choice, but through necessity,  
Mysterious; for his high conception soar'd  
Beyond the mark of mortals. When the flight  
Of holy transport had so spent its rage,  
That nearer to the level of our thought  
The speech descended; the first sounds I heard  
Were, "Blest be thou, Triunal Deity!  
That hast such favour in my seed vouchsafed."  
Then follow'd. "No unpleasant thirst, though long,

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Whose leaves or white or dusky never change,  
Thou hast allay'd, my son! within this light,  
From whence my voice thou hear'st: more thanks to her,  
Who, for such lofty mounting, has with plumes  
Begirt thee. Thou dost deem thy thoughts to me  
From Him transmitted, who is first of all,  
E'en as all numbers ray from unity;  
And therefore dost not ask me who I am,  
Or why to thee more joyous I appear,  
Than any other in this gladsome throng.  
The truth is as thou deem'st; for in this life  
Both less and greater in that Mirror look,  
In which thy thoughts, or e'er thou think'st, are shown.  
But, that the love, which keeps me wakeful ever,  
Urging with sacred thirst of sweet desire,  
May be contented fully; let thy voice,  
Fearless, and frank, and jocund, utter forth  
Thy will distinctly, utter forth the wish,  
Whereto my ready answer stands decreed."

I turn'd me to Beatrice; and she heard  
Ere I had spoken, smiling an assent,  
That to my will gave wings; and I began:  
"To each among your tribe, what time ye kenn'd  
The nature, in whom naught unequal dwells,  
Wisdom and love were in one measure dealt;  
For that they are so equal in the Sun,  
From whence ye drew your radiance and your heat,  
As makes all likeness scant. But will and means,  
In mortals, for the cause ye well discern,  
With unlike wings are fledged. A mortal, I  
Experience inequality like this;  
And therefore give no thanks, but in the heart,  
For thy paternal greeting. This howe'er  
I pray thee, living topaz! that ingemm'st  
This precious jewel; let me hear thy name."

"I am thy root,<sup>1</sup> O leaf! whom to expect  
Even, hath pleased me." Thus the prompt reply

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<sup>1</sup> "I am thy root." Cacciaguida, father to Alighieri, of whom our Poet was the great-grandson.



relating, next it added: "He, of whom  
Thy kindred appellation comes, and who,  
These hundred years and more, on its first ledge  
Hath circuited the mountain, was my son,  
And thy great-grandsire. Well befits, his long  
Endurance should he shorten'd by thy deeds.

"Florence, within her ancient limit-mark,  
Which calls her still<sup>2</sup> to matin prayers and noon,  
Was chaste and sober, and abode in peace.  
She had no armlets and no head-tires then;  
No purfled dames; no zone, that caught the eye  
More than the person did. Time was not yet,  
When<sup>3</sup> at his daughter's birth the sire grew pale,  
For fear the age and dowry should exceed,  
On each side, just proportion. House was none  
Void<sup>4</sup> of its family: nor yet had come  
Sardanapalus,<sup>5</sup> to exhibit feats  
Of chamber prowess. Montemalo<sup>6</sup> yet  
O'er our suburban turret<sup>7</sup> rose; as much  
To be surpass in fall, as in its rising.  
I saw Bellincion Berti<sup>8</sup> walk abroad

<sup>2</sup> "He, of whom." Thy great-grandfather, Alighieri, has been in the first round of Purgatory more than a hundred years; and it is fit that thou by thy good deserts shouldst endeavor to shorten the time of his remaining there. His son Bellincione was living in 1266; and of him was born the father of our Poet, whom Benvenuto da Imola calls a lawyer by profession.

<sup>3</sup> The public clock being still within the circuit of the ancient walls.

<sup>4</sup> When the women were not married at too early an age, and did not expect too large a portion.

<sup>5</sup> Through the civil wars and banishments. Or he may mean that houses were not formerly built merely for show, nor of greater size than was necessary for containing the families that inhabited them.

<sup>6</sup> The luxurious monarch of Assyria.

<sup>7</sup> Either an elevated spot between Rome and Viterbo; or Monte Mario, the site of the villa Mellini, commanding a view of Rome.

<sup>8</sup> Uccellatojo, near Florence, whence that city was discovered. Florence had not yet vied with Rome in the

grandeur of her public buildings.

<sup>9</sup> "Bellincion Berti." "Hell," Canto xvi. 38, and notes. "And observe that in the time of the said people (A. D. 1259), and before and for a long time after, the citizens of Florence lived soberly, on coarse viands, and at little cost, and in many customs and courtesies of life were rude and unpolished; and dressed themselves and their women in coarse cloths; many wore plain leather, without cloth over it; bonnets on their heads; and all, boots on the feet; and the Florentine women were without ornament; the better sort content with a close gown of scarlet cloth of Ypres or of camlet, bound with a girdle in the ancient mode, and a mantle lined with fur, and a hood to it, which was worn on the head; the common sort of women were clad in a coarse gown of Cambrai in like manner . . . but with their coarse way of living and poverty [the Florentines] did greater and more virtuous deeds than have been done in our times with greater refinement and wealth."—G. Villani, lib. vi. c. lxxi.

And, with no artful colouring on her cheeks,  
 His lady leave the glass. The sons I saw  
 Of Nerli, and of Vecchio,<sup>10</sup> well content  
 With unrobed jerkin; and their good dames handling  
 The spindle and the flax: O happy they!  
 Each<sup>11</sup> sure of burial in her native land,  
 And none left desolate a-bed for France.  
 One waked to tend the cradle, hushing it  
 With sounds that lull'd the parent's infancy:  
 Another, with her maidens, drawing off  
 The tresses from the distaff, lectured them  
 Old tales of Troy, and Ecsole, and Rome.  
 A Salterello and Cianghella<sup>12</sup> we  
 Had held as strange a marvel, as ye would  
 A Cincinnatus or Cornelia now.

"In such composed and seemly fellowship,  
 Such faithful and such fair equality,  
 In so sweet household, Mary<sup>13</sup> at my birth  
 Bestow'd me, call'd on with loud cries; and there,  
 In your old baptistery, I was made  
 Christian at once and Cacciaguida; as were  
 My brethren, Eliseo and Moronto.

"From Valdipado<sup>14</sup> came to me my spouse;  
 And hence thy surname grew. I follow'd then  
 The Emperor Conrad:<sup>15</sup> and his knighthood he  
 Did gird on me; in such good part he took  
 My valiant service. After him I went  
 To testify against that evil law,  
 Whose people,<sup>16</sup> by the Shepherd's fault, possess  
 Your right usurp'd. There I by that foul crew

<sup>10</sup> Two opulent families in Florence.  
<sup>11</sup> "Each." None fearful either  
 of dying in banishment or of being  
 deserted by her husband on a  
 scheme of traffic in France.

<sup>12</sup> The latter a shameless woman of  
 the family of Tosa, married to Lito  
 degli Alidosi of Imola: the former,  
 Lapo Salterello, a lawyer, with  
 whom Dante was at variance. "We  
 should have held an abandoned  
 character, like these, as a great won-  
 der, as ye would the contrary now."

<sup>13</sup> "Mary." The Virgin was in-  
 voked in the pains of child-birth.  
 "Purgatory," Canto xx. 21.

<sup>14</sup> Cacciaguida's wife, whose fam-  
 ily name was Alighieri, came from  
 Ferrara, called Val di Pado, from  
 its being watered by the Po.

<sup>15</sup> "Conrad." The Emperor Con-  
 rad III, who died in 1152.

<sup>16</sup> The Mohammedans, who were  
 left in the possession of the Holy  
 Land, through the supineness of the  
 Pope. See Canto iv. 123.

CANTO XVI

ARGUMENT.—Cacciaguida relates the time of his birth; and, describing the extent of Florence when he lived there, recounts the names of the chief families who then inhabited it. Its degeneracy, and subsequent disgrace, he attributes to the introduction of families from the neighboring country and villages, and to their mixture with the primitive citizens.

O SLIGHT respect of man's nobility!  
 I never shall account it marvellous,  
 That our infirm affection here below  
 Thou movest to boasting; when I could not chuse,  
 E'en in that region of unwarp'd desire,  
 In Heaven itself, but make my vaunt in thee.  
 Yet cloak thou art soon shorten'd; for that Time,  
 Unless thou be eked out from day to day.  
 Goes round thee with his shears. Resuming then,  
 With greeting<sup>1</sup> such as Rome was first to bear,  
 But since hath disaccustom'd, I began:  
 And Beatrice, that a little space  
 Was sever'd, smiled; reminding me of her,  
 Whose cough embolden'd (as the story holds)  
 To first offence the doubting Guenever.<sup>2</sup>  
 "You are my sire," said I: "you give me heart  
 Freely to speak my thought: above myself  
 You raise me. Through so many streams with joy  
 My soul is fill'd, that gladness wells from it;  
 So that it bears the mighty tide, and bursts not.  
 Say then, my honour'd stem! what ancestors  
 Were those you sprang from, and what years were mark'd  
 In your first childhood? Tell me of the fold,<sup>3</sup>

<sup>1</sup> "With greeting." The Poet, who had addressed the spirit, not knowing him to be his ancestor, with a plain "Thou," now uses more ceremony, and calls him "You," according to a custom of the Romans in the latter times of the empire.

<sup>2</sup> Beatrice's smile reminded him of the female servant who, by her coughing, emboldened Queen Guenever to encourage Lancelot. See "Hell," Canto v. 124.

<sup>3</sup> Florence, of which John the Baptist was the patron saint.

its state, and who in it were highest seated.

As embers, at the breathing of the wind,  
Their flame enliven; so that light I saw  
Shine at my blandishments; and, as it grew  
More fair to look on, so with voice more sweet,  
Yet not in this our modern phrase, forthwith  
It answer'd: "From the day,<sup>4</sup> when it was said  
'Hail Virgin!' to the throes by which my mother,  
Who now is sainted, lighten'd her of me  
Whom she was heavy with, this fire had come  
Five hundred times and fourscore, to relume  
Its radiance underneath the burning foot  
Of its own lion. They, of whom I sprang,  
And I, had there our birth-place, where the last<sup>5</sup>  
Partition of our city first is reach'd  
By him that runs her annual game. Thus much  
Suffice of my forefathers: who they were,  
And whence they hither came, more honourable  
It is to pass in silence than to tell.  
All those, who at that time were there, betwixt  
Mars and the Baptist, fit to carry arms,  
Were but the fifth of them this day alive.  
But then the citizen's blood, that now is mix'd  
From Campi and Certaldo and Fighine,<sup>6</sup>  
Ran purely through the last mechanic's veins.  
O how much better were it, that these people<sup>7</sup>  
Were neighbours to you; and that at Galluzzo  
And at Trespiano ye should have your boundary;  
Than to have them within, and bear the stench  
Of Aguglione's hind, and Signa's,<sup>8</sup> him,  
That hath his eye already keen for bartering.

<sup>4</sup> From the incarnation of our Lord to the birth of Cacciaguida, the planet Mars had returned 580 times to the constellation of Leo, with which it is supposed to have a congenial influence. As Mars then completed his revolution in a period of forty-three days short of two years, Cacciaguida was born about 1090.

<sup>5</sup> The city was divided into four compartments. The Elisei, the ancestors of Dante, resided near the

entrance of that named from the Porta S. Piero, which was the last reached by the competitor in the annual race at Florence.

<sup>6</sup> Country places near Florence.

<sup>7</sup> That the inhabitants of the above-mentioned places had not been mixed with the citizens; nor the limits of Florence extended beyond Galluzzo and Trespiano.

<sup>8</sup> Baldo of Aguglione, and Bonifazio of Signa.

Degenerates most, been stepdame unto Cæsar,  
 But, as a mother to her son, been kind,  
 Such one, as hath become a Florentine,  
 And trades and traffics, hath been turn'd adrift  
 To Simifonte,<sup>10</sup> where his grandsire plied  
 The beggar's craft: the Conti were possest  
 Of Montemurlo<sup>11</sup> still: the Cerchi still  
 Were in Acone's parish: nor had haply  
 From Valdigueve passed the Buondelmonti.  
 The city's malady hath ever source  
 In the confusion of its persons, as  
 The body's, in variety of food:  
 And the blind bull falls with a steeper plunge,  
 Than the blind lamb: and oftentimes one sword  
 Doth more and better execution,  
 Than five. Mark Luni; Urbisaglia<sup>12</sup> mark;  
 How they are gone; and after them how go  
 Chiusi and Sinigaglia!<sup>13</sup> and 'twill seem  
 No longer new, or strange to thee, to hear  
 That families fail, when cities have their end.  
 All things that appertain to ye, like yourselves,  
 Are mortal: but mortality in some  
 Ye mark not; they endure so long, and you  
 Pass by so suddenly. And as the moon  
 Doth, by the rolling of her heavenly sphere,  
 Hide and reveal the strand unceasingly;  
 So fortune deals with Florence. Hence admire not  
 At what of them I tell thee, whose renown  
 Time covers, the first Florentines. I saw  
 The Ughi, Catilini, and Filippi,  
 The Alberichi, Greci, and Ormanni,  
 Now in their wane, illustrious citizens:  
 And great as ancient, of Sannella him,  
 With him of Arca saw, and Soldanieri,

<sup>10</sup> If Rome had continued in her allegiance to the Emperor, and the Guelph-Ghibelline factions had thus been prevented, Florence would not have been polluted by a race of upstarts, nor lost her best element.  
<sup>11</sup> A castle dismantled by the Flor-

entines. The *person* is not known.

<sup>12</sup> The Conti Guidi, unable to defend their castle from the Pistoians, sold it to the State of Florence.

<sup>13</sup> Cities formerly of importance, but then fallen to decay.  
<sup>14</sup> The same.

That now is laden with new felony  
 So cumbrous it may speedily sink the bark,  
 The Ravnani sat, of whom is sprung  
 The County Guido, and whoso hath since  
 His title from the famed Bellincion ta'en.  
 Fair governance was yet an art well prized  
 By him of Pressa: Galigaio show'd  
 The gilded hilt and pommel,<sup>15</sup> in his house:  
 The column, clothed with verrey,<sup>16</sup> still was seen  
 Unshaken; the Sacchetti still were great,  
 Giuochi, Fifanti, Galli, and Barucci,  
 With them<sup>17</sup> who blush to hear the bushel named.  
 Of the Calfucci still the branchy trunk  
 Was in its strength: and, to the curule chairs,  
 Sizii and Arrigucci<sup>18</sup> yet were drawn.  
 How mighty them<sup>19</sup> I saw, whom, since, their pride  
 Hath undone! And in all their goodly deeds  
 Florence was, by the bullets of bright gold,<sup>20</sup>  
 O'erflourish'd. Such the sires of those,<sup>21</sup> who now,  
 As surely as your church is vacant, flock  
 Into her consistory, and at leisure  
 There stall them and grow fat. The o'erweening brood,<sup>22</sup>  
 That plays the dragon after him that flees,  
 But unto such as turn and show the tooth,  
 Ay or the purse, is gentle as a lamb,  
 Was on its rise, but yet so slight esteem'd,  
 That Ubertino of Donati grudged  
 His father-in-law should yoke him to its tribe.  
 Already Caponsacco<sup>23</sup> had descended

<sup>14</sup> The Cerchi, Dante's enemies, had succeeded to the houses over the gate of St. Peter.

<sup>15</sup> The symbols of knighthood.

<sup>16</sup> The arms of the Pigli, or Billi.

<sup>17</sup> Either the Chiaramontesi, or the Tosinghi; one of which had committed a fraud in measuring out the wheat from the public granary. See "Purgatory," Canto xii. 99.

<sup>18</sup> "These families still obtained the magistracies."

<sup>19</sup> "Them." The Uberti.

<sup>20</sup> The arms of the Abbati, or of the Lamberti.

<sup>21</sup> Of the Visdomini, the Tosinghi, and the Cortigiani, who, being sprung from the founders of the bishopric of Florence, are the curators of its revenues, which they do not spare, whenever it becomes vacant.

<sup>22</sup> This family was so little esteemed that Ubertino Donato, of the same stock as his wife, was offended with his father-in-law, Bellincion Berti, for giving another daughter to one of them.

<sup>23</sup> The Caponsacchi, who had removed from Fiesole.

And Infangato<sup>21</sup> were good citizens.  
 A thing incredible I tell, though true:  
 The gateway, named from those of Pera, led  
 Into the narrow circuit of your wells.  
 Each one, who bears the sightly quarterings  
 Of the great Baron.<sup>22</sup> (he whose name and worth  
 The festival of Thomas still revives,)  
 His knighthood and his privilege retain'd;  
 Albeit one,<sup>23</sup> who borders them with gold,  
 This day is mingled with the common herd.  
 In Borgo yet the Gualterotti dwelt,  
 And Importuni:<sup>24</sup> well for its repose,  
 Had it still lack'd of newer neighbourhood.<sup>25</sup>  
 The house,<sup>26</sup> from whence your tears have had their spring,  
 Through the just anger, that hath murder'd ye  
 And put a period to your gladsome days,  
 Was honour'd; it, and those consorted with it.  
 O Buondelmonte! what ill counselling  
 Prevail'd on thee to break the plighted bond?  
 Many, who now are weeping, would rejoice,  
 Had God to Ema<sup>27</sup> given thee, the first time  
 Thou near our city camest. But so was doom'd:  
 Florence! on that maim'd stone<sup>28</sup> which guards the bridge,  
 The victim, when thy peace departed, fell.

<sup>21</sup> Guida Guidi and the family of Infangati.

<sup>22</sup> The Marchese Ugo, who resided at Florence as lieutenant of the Emperor Otho III., gave many of the chief families license to bear his arms. A vision is related, in consequence of which he sold all his possessions in Germany, and founded seven abbeys, in one whereof his memory was celebrated at Florence on St. Thomas's day. The marquis, when hunting, strayed away from his people, and, wandering through a forest, came to a smithy, where he saw black and deformed men tormenting others with fire and hammers; and, asking the meaning of this, he was told that they were condemned souls, who suffered this punishment, and that the soul of the Marchese Ugo was doomed to suffer the same if he did not repent. Struck with horror, he commended

himself to the Virgin Mary; and soon after founded the seven religious houses.

<sup>23</sup> Giano della Bella, of one of the families thus distinguished, who no longer retained his place among the nobility, and had yet added to his arm a *bordure or*.

<sup>24</sup> Two families in the compartment of the city called Borgo.

<sup>25</sup> Some understand this of the Bardi; and others, of the Buondelmonti.

<sup>26</sup> "The house." Of Amidei.

<sup>27</sup> "To Ema." It had been well for the city if thy ancestor had been drowned in the Ema, when he crossed that stream on his way from Montebuono to Florence.

<sup>28</sup> Near the remains of the statue of Mars, Buondelmonti was slain, as if he had been a victim to the god; and Florence had not since known the blessing of peace.

Florence in such assured tranquillity,  
 She had no cause at which to grieve: with these  
 Saw her so glorious and so just, that ne'er  
 The lily<sup>32</sup> from the lance had hung reverse,  
 Or through division been with vermeil dyed."

## CANTO XVII

ARGUMENT.—Cacciaguida predicts our Poet's exile and the calamities he had to suffer; and exhorts him to write the present poem.

SUCH as the youth,<sup>1</sup> who came to Clymene,  
 To certify himself of that reproach  
 Which had been fasten'd on him, (he whose end,  
 Still makes the fathers chary to their sons.)  
 E'en such was I; nor unobserved was such  
 Of Beatrice, and that saintly lamp;<sup>2</sup>  
 Who had erewhile for me his station moved;  
 When thus my lady: "Give thy wish free vent,  
 That it may issue, bearing true report  
 Of the mind's impress: not that aught thy words  
 May to our knowledge add, but to the end  
 That thou mayst use thyself to own thy thirst,<sup>3</sup>  
 And men may mingle for thee when they hear."  
 "O plant, from whence I spring! revered and loved!  
 Who soar'st so high a pitch, that thou art clear;<sup>4</sup>  
 As earthly thought determines two obtuse  
 In one triangle not contain'd, so clear  
 Dost see contingencies, ere in themselves  
 Existent, looking at the point<sup>5</sup> whereto  
 All times are present; I, the whilst I scaled  
 With Virgil the soul-purifying mount  
 And visited the nether world of woe,

<sup>32</sup>The arms of Florence had never hung reversed on the spear of her enemies; nor been changed from argent to gules; as they afterward were, when the Guelph gained the predominance.

<sup>1</sup>Phaëton, who came to his mother Clymene, to inquire if he were indeed the son of Apollo.

<sup>2</sup>Cacciaguida.

<sup>3</sup>"That thou mayst obtain from others a solution of any doubt."

<sup>4</sup>"Thou beholdest future events with the same clearness of evidence that we discern the simplest mathematical demonstrations."

<sup>5</sup>The divine nature.



Touching my future destiny have heard  
Words grievous, though I feel me on all sides  
Well squared to fortune's blows. Therefore my will  
Were satisfied to know the lot awaits me;  
The arrow, seen beforehand, slacks his flight."

So said I to the brightness, which erewhile  
To me had spoken; and my will declared,  
As Beatrice will'd, explicitly.  
Nor with oracular response obscure,  
Such as, or e'er the Lamb of God was slain,  
Beguiled the credulous nations: but, in terms  
Precise, and unambiguous lore, replied  
The spirit of paternal love, enshrined,  
Yet in his smile apparent; and thus spake:  
"Contingency,<sup>6</sup> whose verge extendeth not  
Beyond the tablet of your mortal mold,  
Is all depicted in the eternal sight;  
But hence deriveth not necessity,<sup>7</sup>  
More than the tall ship, hurried down the flood,  
Is driven by the eye that looks on it.  
From thence,<sup>8</sup> as to the ear sweet harmony  
From organ comes, so comes before mine eye  
The time prepared for thee. Such as driven out  
From Athens, by his cruel stepdame's<sup>9</sup> wiles,  
Hippolytus departed; such must thou  
Depart from Florence. This they wish, and this  
Contrive, and will ere long effectuate, there.<sup>10</sup>  
Where gainful merchandize is made of Christ  
Throughout the live-long day. The common cry,<sup>11</sup>  
Will, as 'tis ever wont, affix the blame  
Unto the party injured: but the truth  
Shall, in the vengeance it dispenseth, find  
A faithful witness. Thou shalt leave each thing

<sup>6</sup> "Contingency." Contingency, which has no place beyond the limits of the material world.

<sup>7</sup> The evidence with which we see casual events portrayed in the source of all truth, no more necessitates those events, than does the image, reflected in the sight by a ship sailing down a stream, necessitate the motion of the vessel.

<sup>8</sup> From the view of the Deity Himself.

<sup>9</sup> Phædra.

<sup>10</sup> "There." At Rome, where the expulsion of Dante's party from Florence was then plotting, in 1300.

<sup>11</sup> The multitude will, as usual, be ready to blame those who are sufferers, whose cause will at last be vindicated by the overthrow of their enemies.

Beloved most dearly: this is the first shaft  
 Shot from the bow of exile. Thou shalt prove  
 How salt the savour is of other's bread;  
 How hard the passage, to descend and climb  
 By other's stairs. But that shall gall thee most,  
 Will be the worthless and vile company,  
 With whom thou must be thrown into these straits.  
 For all ungrateful, impious all, and mad,  
 Shall turn 'gainst thee: but in a little while,  
 Theirs,<sup>12</sup> and not thine, shall be the crimson'd brow.  
 Their course shall so evince their brutishness,  
 To have ta'en thy stand apart shall well become thee.

"First refuge thou must find, first place of rest,  
 In the great Lombard's<sup>13</sup> courtesy, who bears,  
 Upon the ladder perch'd, the sacred bird.  
 He shall behold thee with such kind regard,  
 That 'twixt ye two, the contrary to that  
 Which 'fals 'twixt other men, the granting shall  
 Forerun the asking. With him shalt thou see  
 That mortal,<sup>14</sup> who was at his birth imprest  
 So strongly from this star, that of his deeds  
 The nations shall take note. His unripe age  
 Yet holds him from observance; for these wheels  
 Only nine years have compass'd him about.  
 But, ere the Gascon<sup>15</sup> practise on great Harry,<sup>16</sup>  
 Sparkles of virtue shall shoot forth in him,  
 In equal scorn of labours and of gold  
 His bounty shall be spread abroad so widely,  
 As not to let the tongues, e'en of his foes,  
 Be idle in its praise. Look thou to him,  
 And his beneficence: for he shall cause  
 Reversal of their lot to many people;  
 Rich men and beggars interchanging fortunes.  
 And thou shalt bear this written in thy soul,  
 Of him, but tell it not:" and things he told  
 Incredible to those who witness them;

<sup>12</sup> They shall be ashamed of the part they have taken against thee.

<sup>13</sup> Either Bartolommeo della Scala or Alboino his brother. Their coat-of-arms was a ladder and an eagle.

<sup>14</sup> "That mortal." Can Grande

della Scala, born under the influence of Mars, but at this time only nine years old. He was a son of Alberto della Scala.

<sup>15</sup> "The Gascon." Pope Clement V.

<sup>16</sup> The Emperor Henry VII.

What hath been told thee.—Lo! the ambushment  
That a few circling seasons hide for thee.  
Yet envy not thy neighbours: time extends  
Thy span beyond their treason's chastisement.”

Soon as the saintly spirit, by silence, mark'd  
Completion of that web, which I had stretch'd  
Before it, warp'd for weaving; I began,  
As one, who in perplexity desires  
Counsel of other, wise, benign and friendly:  
“My father! well I mark how time spurs on  
Toward me, ready to inflict the blow,  
Which falls most heavily on him who most  
Abandoneth himself. Therefore 'tis good  
I should forecast, that, driven from the place<sup>17</sup>  
Most dear to me, I may not lose myself<sup>18</sup>  
All other by my song. Down through the world  
Of infinite mourning; and along the mount,  
From whose fair height my lady's eyes did lift me;  
And, after, through this Heaven, from light to light;  
Have I learnt that, which if I tell again,  
It may with many wofully disrelish;  
And, if I am a timid friend to truth,  
I fear my life may perish among those,  
To whom these days shall be of ancient date.”

The brightness, where enclosed the treasure<sup>19</sup> smiled,  
Which I had found there, first shone glisteringly,  
Like to a golden mirror in the sun;  
Next answer'd: “Conscience, dimm'd or by its own  
Or other's shame, will feel thy saying sharp.  
Thou, notwithstanding, all deceit removed,  
See the whole vision be made manifest;  
And let them wince, who have their withers wrung.  
What though, when tasted first, thy voice shall prove  
Unwelcome: on digestion, it will turn

<sup>17</sup> “The place.” Our Poet here discovers both that Florence, much as he inveighs against it, was still the dearest object of his affections, and that it was not without some scruple he indulged his satirical vein.

<sup>18</sup> That being driven out of my country, I may not deprive myself of every other place by the boldness with which I expose in my writings the vices of mankind.

<sup>19</sup> “The treasure.” Cacciaguida.

Shall, as the wind doth, smite the proudest summits  
Which is of honour no light argument.  
For this, there only have been shown to thee,  
Throughout these orbs, the mountain, and the deep,  
Spirits, whom fame hath note of. For the mind  
Of him, who hears, is loth to acquiesce  
And fix its faith, unless the instance brought  
Be palpable, and proof apparent urge."

### CANTO XVIII

ARGUMENT.—Dante sees the souls of many renowned warriors and crusaders in the planet Mars; and then ascends with Beatrice to Jupiter, the sixth Heaven, in which he finds the souls of those who had administered justice rightly in the world, so disposed, as to form the figure of an eagle. The Canto concludes with an invective against the avarice of the clergy, and especially of the Pope.

NOW in his word, sole, ruminating, joy'd  
That blessed spirit: and I fed on mine,  
Tempering the sweet with bitter. She meanwhile,  
Who led me unto God, admonish'd: "Muse  
On other thoughts: bethink thee, that near Him  
I dwell, who recompenseth every wrong."

At the sweet sounds of comfort straight I turn'd;  
And, in the saintly eyes what love was seen,  
I leave in silence here, nor through distrust  
Of my words only, but that to such bliss  
The mind remounts not without aid. Thus much  
Yet may I speak; that, as I gazed on her,  
Affection found no room for other wish.  
While the everlasting pleasure, that did full  
On Beatrice shine, with second view  
From her fair countenance my gladden'd soul  
Contented; vanquishing me with a beam  
Of her soft smile, she spake: "Turn thee, and list.  
These eyes are not thy only Paradise."

As here, we sometimes in the looks may see  
The affection mark'd, when that its sway hath ta'en

---

The spirit wholly, thus the hallow'd light,<sup>1</sup>  
 To whom I turn'd, flashing, bewray'd its will  
 To talk yet further with me, and began:  
 "On this fifth lodgment of the tree,<sup>2</sup> whose life  
 Is from its top, whose fruit is ever fair  
 And leaf unwithering, blessed spirits abide,  
 That were below, ere they arriv'd in Heaven,  
 So mighty in rencown, as every muse  
 Might grace her triumph with them. On the horns  
 Look, therefore, of the cross: he whom I name,  
 Shall there enact, as doth in summer cloud  
 Its nimble fire." Along the cross I saw,  
 At the repeated name of Joshua,  
 A splendour gliding; nor, the word was said,  
 Ere it was done: then, at the naming, saw,  
 Of the great Maccabee,<sup>3</sup> another move  
 With whirling speed; and gladness was the scourge  
 Unto that top. The next for Charlemagne  
 And for the peer Orlando, two my gaze  
 Pursued, intently, as the eye pursues  
 A falcon flying. Last, along the cross,  
 William, and Renard,<sup>4</sup> and Duke Godfrey<sup>5</sup> drew  
 My ken, and Robert Guiscard.<sup>6</sup> And the soul  
 Who spake with me, among the other lights  
 Did move away, and mix; and with the quire  
 Of heavenly songsters proved his tuneful skill.

To Beatrice on my right I bent,  
 Looking for intimation, or by word  
 Or act, what next behoved; and did descry  
 Such mere effulgence in her eyes, such joy,  
 It pass'd all former wont. And, as by sense  
 Of new delight, the man, who perseveres  
 In good deeds, doth perceive, from day to day,  
 His virtue growing; I e'en thus perceived,

<sup>1</sup> In which the spirit of Cacciaguida was enclosed.

<sup>2</sup> Mars, the fifth of the heavens.

<sup>3</sup> Judas Maccabæus.

<sup>4</sup> Probably not William II of Orange, and his kinsman Raimbaud, two of the crusaders under Godfrey of Bouillon, but rather the two more celebrated heroes in the age of Char-

lemain. The former, William I of Orange, supposed to have been the founder of the present illustrious family of that name, died about 808. The latter has been celebrated by Ariosto, under the name of Rinaldo.

<sup>5</sup> Godfrey of Bouillon.

<sup>6</sup> See "Hell," Canto xxviii. 12.

Of my ascent, together with the heaven,  
The circuit widen'd; noting the increase  
Of beauty in that wonder. Like the change  
In a brief moment on some maiden's cheek,  
Which, from its fairness, doth discharge the weight  
Of pudency, that stain'd it; such in her,  
And to mine eyes so sudden was the change,  
Through silvery whiteness of that temperate star,  
Whose sixth orb now enfolded us. I saw,  
Within that Jovial cresset, the clear sparks  
Of love, that reign'd there, fashion to my view  
Our language. And as birds, from river banks  
Arise, now in round, now lengthen'd troop,  
Array them in their flight, greeting, as seems,  
Their new-found pastures; so, within the lights,  
The saintly creatures flying, sang; and made  
Now D, now I, now L, figured i' the air.  
First singing to their notes they moved; then, one  
Becoming of these signs, a little while  
Did rest them, and were mute. O nymph divine  
Of Pegasean race! who souls, which thou  
Inspirest, makest glorious and long-lived, as they  
Cities and realms by thee; thou with thyself  
Inform me; that I may set forth the shapes,  
As fancy doth present them: be thy power  
Display'd in this brief song. The characters,  
Vocal and consonant, were five-fold seven.  
In order, each, as they appear'd, I mark'd.  
*Diligite Justitiam*, the first,  
Both verb and noun all blazon'd; and the extreme,  
*Qui judicatis terram*. In the M  
Of the fifth word they held their station;  
Making the star seem silver streak'd with gold.  
And on the summit of the M, I saw  
Descending other lights, that rested there,  
Singing, methinks, their bliss and primal good.  
Then, as at shaking of a lighted brand,  
Sparkles innumerable on all sides  
Rise scatter'd, source of augury to the unwise;  
Thus more than thousand twinkling lustres hence

---

Some mounting, and some less, e'en as the Sun,  
Which kindleth them, decreed. And when each one  
Had settled in his place; the head and neck  
Then saw I of an eagle, lively  
Graved in that streaky fire. Who painteth there,<sup>7</sup>  
Hath none to guide Him: of Himself He guides:  
And every line and texture of the nest  
Doth own from Him the virtue fashions it.  
The other bright beatitude,<sup>8</sup> that seem'd  
Erewhile, with lilies crowning, well content  
To over-canopy the M, moved forth,  
Following gently the impress of the bird.

Sweet star; what glorious and thick-studded gems  
Declared to me our justice on the earth  
To be the effluence of that Heaven, which thou,  
Thyself a costly jewel, dost inlay.  
Therefore I pray the Sovran Mind, from whom  
Thy motion and thy virtue are begun,  
That He would look from whence the fog doth rise,  
To vitiate thy beam; so that once more<sup>9</sup>  
He may put forth his hand 'gainst such as drive  
Their traffic in that sanctuary, whose walls  
With miracles and martyrdoms were built.  
Ye host of Heaven, whose glory I survey!  
O beg ye grace for those, that are, on earth,  
All after ill example gone astray.  
War once had for his instrument the sword:  
But now 'tis made, taking the bread away,<sup>10</sup>  
Which the good Father looks from none.—And thou,  
That writest but to cancel,<sup>11</sup> think, that they,  
Who for the vineyard, which thou wastest, died,  
Peter and Paul, live yet, and mark thy doings.  
Thou hast good cause to cry, "My heart so cleaves

<sup>7</sup> "Who painteth there." The Deity himself.

<sup>8</sup> The band of spirits.

<sup>9</sup> That he may again drive out those who buy and sell in the temple.

<sup>10</sup> "Taking the bread away." Ex-

communication, or interdiction of

the Eucharist, is now employed as a weapon of warfare.

<sup>11</sup> "That writest but to cancel."

And thou, Pope Boniface, who writest thy ecclesiastical censures for

no other purpose than to be paid for revoking them.

CANTO XIX

ARGUMENT.—The eagle speaks as with one voice proceeding from a multitude of spirits, that compose it; and declares the cause for which it is exalted to that state of glory. It then solves a doubt, which our Poet had entertained, respecting the possibility of salvation without belief in Christ; exposes the inefficacy of a mere profession of such belief; and prophesies the civil appearance that many Christian potentates will make at the day of judgment.

**B**EFORE my sight appear'd, with open wings,  
The beauteous image; in fruition sweet,  
Gladdening the thronged spirits. Each did seem  
A little ruby, whereon so intense  
The sun-beam glow'd, that to mine eyes it came  
In clear refraction. And that, which next  
Befals me to pourtray, voice hath not utter'd,  
Nor hath ink written, nor in fantasy  
Was e'er conceived. For I beheld and heard  
The beak discourse; and, what intention form'd  
Of many, singly as of one express,  
Beginning: "For that I was just and piteous,  
I am exalted to this height of glory,  
The which no wish exceeds: and there on earth  
Have I my memory left, e'en by the bad  
Commended, while they leave its course untrod."  
Thus is one heat from many embers felt;  
As in that image many were the loves,  
And one the voice, that issued from them all:  
Whence I address'd them: "O perennial flowers  
Of gladness everlasting! that exhale  
In single breath your odours manifold;  
Breathe now: and let the hunger be appeased,  
That with great craving long hath held my soul,

<sup>12</sup> "To him." The coin of Florence was stamped with the impression of John the Baptist; and, for

this, the avaricious Pope is made to declare that he felt more devotion, than either for Peter or Paul.



Finding no food on earth. This well I know;  
That if there be in Heaven a realm, that shows  
In faithful mirror the celestial Justice,  
Yours without veil reflects it. Ye discern  
The heed, wherewith I do prepare myself  
To hearken; ye, the doubt, that urges me  
With such inveterate craving." Straight I saw,  
Like to a falcon issuing from the hood,  
That rears his head, and claps him with his wings,  
His beauty and his eagerness bewraying;  
So saw I move that stately sign, with praise  
Of grace divine inwoven, and high song  
Of inexpressive joy. "He," it began,  
"Who turn'd His compass on the world's extreme,  
And in that space so variously hath wrought,  
Both openly and in secret; in such wise  
Could not, through all the universe, display  
Impression of His glory, that the Word  
Of His omniscience should not still remain  
In infinite excess. In proof whereof,  
He first through pride supplanted, who was sum  
Of each created being, waited not  
For light celestial; and abortive fell.  
Whence needs each lesser nature is but scant  
Receptacle unto that Good, which knows  
No limit, measured by itself alone.  
Therefore your sight, of the omnipresent Mind  
A single beam, its origin must own  
Surpassing far its utmost potency.  
The ken, your world is gifted with, descends  
In the everlasting Justice as low down,  
As eye doth in the sea; which, though it mark  
The bottom from the shore, in the wide main  
Discerns it not; and ne'ertheless it is:  
But hidden through its deepness. Light is none,  
Save that which cometh from the pure serene  
Of ne'er disturbed ether: for the rest,  
'Tis darkness all; or shadow of the flesh,  
Or else its poison. Here confess reveal'd  
That covert, which hath hidden from thy search

---

The living justice, of the which thou madest  
Such frequent question; for thou said'st—'A man  
Is born on Indus' banks, and none is there  
Who speaks of Christ, nor who doth read nor  
write;

And all his inclinations and his acts,  
As far as human reason sees, are good;  
And he offendeth not in word or deed:  
But unbaptized he dies, and void of faith.  
Where is the justice that condemns him? where  
His blame, if he believeth not?—What then,  
And who art thou, that on the stool wouldst sit  
To judge at distance of a thousand miles  
With the short-sighted vision of a span?  
To him, who subtilizes thus with me,  
There would assuredly be room for doubt  
Even to wonder, did not the safe word  
Of Scripture hold supreme authority.

"O animals of clay! O spirits gross!  
The Primal Will,<sup>1</sup> that in itself is good,  
Hath from itself, the chief Good, ne'er been moved.  
Justice consists in consonance with it,  
Derivable by no created good,  
Whose very cause depends upon its beam."

As on her nest the stork, that turns about  
Unto her young, whom lately she hath fed,  
Whiles they with upward eyes do look on her;  
So lifted I my gaze; and, bending so,  
The ever-blessed image waved its wings,  
Labouring with such deep counsel. Wheeling round  
It warbled, and did say: "As are my notes  
To thee, who understand'st them not; such is  
The eternal judgment unto mortal ken."

Then still abiding in that ensign ranged,  
Wherewith the Romans overawed the world,  
Those burning splendours of the Holy Spirit  
Took up the strain; and thus it spake again:  
"None ever hath ascended to this realm,  
Who hath not a believer been in Christ,

<sup>1</sup> The divine will.

---

Either before or after the blest limbs  
 Were nail'd upon the wood. But lo! of those  
 Who call 'Christ, Christ,'<sup>2</sup> there shall be many found,  
 In judgment, further off from Him by far,  
 Than such to whom His name was never known.  
 Christians like these the Æthiop<sup>3</sup> shall condemn:  
 When that the two assemblages shall part;  
 One rich eternally, the other poor.

"What may the Persians say unto your kings.  
 When they shall see that volume,<sup>4</sup> in the which  
 All their dispraise is written, spread to view?  
 There amidst Albert's<sup>5</sup> works shall that be read,  
 Which will give speedy motion to the pen.  
 When Prague<sup>6</sup> shall mourn her desolated realm.  
 There shall be read the woe, that he<sup>7</sup> doth work  
 With his adulterate money on the Seine,  
 Who by the tusk will perish; there be read  
 The thirsting pride, that maketh fool alike  
 The English and Scot,<sup>8</sup> impatient of their bound.  
 There shall be seen the Spaniard's luxury;<sup>9</sup>  
 The delicate living there of the Bohemian,<sup>10</sup>  
 Who still to worth has been a willing stranger.  
 The halter of Jerusalem<sup>11</sup> shall see  
 A unit for his virtue; for his vices,

<sup>2</sup> "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."—Matt. vii. 27.

<sup>3</sup> "The Æthiop." "The men of Nineveh shall rise in judgment with this generation, and shall condemn it."—Matt. xii. 41.

<sup>4</sup> "That volume." "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. xx. 12.

<sup>5</sup> "Albert." "Purgatory." Canto vi. 98.

<sup>6</sup> "Prague." The eagle predicts the devastation of Bohemia by Albert, which happened soon after this time, when that Emperor obtained the kingdom for his eldest son Rodolph.

<sup>7</sup> "He." Philip IV of France, after the battle of Courtrai, 1302, in which the French were defeated by the Flemings, raised the nominal value of the coin. This King died in consequence of his horse being thrown to the ground by a wild boar, in 1314.

<sup>8</sup> "The English and Scot." He adverts to the disputes between John Baliol and Edward I, the latter of whom is commended in the "Purgatory," Canto vii. 130.

<sup>9</sup> "The Spaniard's luxury." It seems probable that the allusion is to Ferdinand IV, who came to the crown in 1295, and died in 1312, at the age of twenty-four, in consequence, as it was supposed, of his extreme intemperance.

<sup>10</sup> "The Bohemian." Wenceslaus II. "Purgatory," Canto vii. 99.

<sup>11</sup> "The halter of Jerusalem." Charles II of Naples and Jerusalem, who was lame.

No less a mark than million. He,<sup>12</sup> who guards  
 The isle of fire by old Anchises honour'd,  
 Shall find his avarice there and cowardice;  
 And better to denote his littleness,  
 The writing must be letters naim'd, that speak  
 Much in a narrow space. All there shall know  
 His uncle<sup>13</sup> and his brother's<sup>14</sup> filthy doings,  
 Who so renown'd a nation and two crowns  
 Have bastardized. And they, of Portugal<sup>15</sup>  
 And Norway,<sup>16</sup> there shall be exposed, with him  
 Of Ratza,<sup>17</sup> who hath counterfeited ill  
 The coin of Venice. O blest Hungary!<sup>18</sup>  
 If thou no longer patiently abidest  
 Thy ill-entreating; and, O blest Navarre!<sup>19</sup> [thee.  
 If with thy mountainous girdle<sup>20</sup> thou wouldst arm  
 In earnest of that day, e'en now are heard  
 Wailings and groans in Famagosta's streets  
 And Nicosia's,<sup>21</sup> grudging at their beast,  
 Who keepeth even footing with the rest."

<sup>12</sup> "He." Frederick of Sicily, son of Peter III of Arragon. "Purgatory," Canto vii. 117. The isle of fire is Sicily, where was the tomb of Anchises.

<sup>13</sup> "His uncle." James, King of Majorca and Minorca, brother to Peter III.

<sup>14</sup> "His brother." James II of Arragon, who died in 1327. See "Purgatory," Canto vii. 117.

<sup>15</sup> "Of Portugal." In the time of Dante, Dionysius was King of Portugal. He died in 1325, after a reign of nearly forty-six years, and does not seem to have deserved the stigma here fastened on him. Perhaps the rebellious son of Dionysius may be alluded to.

<sup>16</sup> "Norway." Haquin, King of Norway, is probably meant; who having given refuge to the murderers of Eric VII, King of Denmark, A. D. 1288, commenced a war against his successor, Eric VIII, which continued for nine years, almost to the utter ruin and destruction of both kingdoms.

<sup>17</sup> "Of Ratza." him  
 One of the dynasty of the house

of Nemagna, which ruled the Kingdom of Russia or Ratza, in Slavonia, from 1161 to 1371, and whose history may be found in Mauro Orbino. Vladislaus appears to have been the sovereign in Dante's time; but the disgraceful forgery, adverted to in the text, is not recorded by the historian.

<sup>18</sup> "Hungary." The Kingdom of Hungary was about this time disputed by Carobert, son of Charles Martel, and Wenceslaus, Prince of Bohemia, son of Wenceslaus II.

<sup>19</sup> "Navarre." Navarre was now under the yoke of France. It soon after (in 1328) followed the advice of Dante, and had a monarch of its own.

<sup>20</sup> "Mountainous girdle." The Pyrenees.

<sup>21</sup> "Famagosta's streets  
 And Nicosia's."

Cities in the Kingdom of Cyprus, at that time ruled by Henry VII, a pusillanimous prince. The meaning appears to be, that the complaints made by those cities of their weak and worthless Governor may be regarded as an earnest of his condemnation at the last doom.

ARGUMENT.—The eagle celebrates the praise of certain kings, whose glorified spirits form the eye of the bird. In the pupil is David; and, in the circle round it, Trajan, Hezekiah, Constantine, William II of Sicily, and Ripheus. It explains to our Poet how the souls of those whom he supposed to have had no means of believing in Christ, came to be in Heaven; and concludes with an admonition against presuming to fathom the counsels of God.

WHEN, disappearing from our hemisphere,  
The world's enlightener vanishes, and day  
On all sides wasteth; suddenly the sky,  
Erewhile irradiate only with his beam,  
Is yet again unfolded, putting forth  
Innumerable lights wherein one shines.  
Of such vicissitude in Heaven I thought;  
As the great sign,<sup>1</sup> that marshaleth the world  
And the world's leaders, in the blessed beak  
Was silent: for that all those living lights,  
Waxing in splendour, burst forth into songs,  
Such as from memory glide and fall away.

Sweet Love, that doth apparel thee in smiles!  
How lustrous was thy semblance in those sparkles,  
Which merely are from holy thoughts inspired.

After<sup>2</sup> the precious and bright beaming stones,  
That did ingem the sixth light, ceased the chiming  
Of their angelic bells; methought I heard  
The murmuring of a river, that doth fall  
From rock to rock transpieuous, making known  
The richness of his spring-head: and as sound  
Of cittern, at the fret-board, or of pipe,  
Is, at the wind-hole, modulate and tuned;  
Thus up the neck, as it were hollow, rose  
That murmuring of the eagle; and forthwith  
Voice there assumed; and thence along the beak  
Issued in form of words, such as my heart  
Did look for, on whose tables I inscribed them.

"The part in me, that sees and bears the sun

<sup>1</sup> The eagle, the imperial ensign.      the sixth planet (Jupiter) had ceased  
<sup>2</sup> "After." After the spirits in      their singing.

Be noted steadfastly: for, of the fires  
 That figure me, those, glittering in mine eye,  
 Are chief of all the greatest. This, that shines  
 Midmost for pupil, was the same who<sup>3</sup> sang  
 The Holy Spirit's song, and bare about  
 The ark from town to town: now doth he know  
 The merit of his soul-impassion'd strains  
 By their well-fitted guerdon. Of the five,  
 That make the circle of the vision, he,<sup>4</sup>  
 Who to the beak is nearest, comforted  
 The widow for her son: now doth he know,  
 How dear it costeth not to follow Christ;  
 Both from experience of this pleasant life,  
 And of its opposite. He next,<sup>5</sup> who follows  
 In the circumference, for the over-arch,  
 By true repenting slack'd the pace of death:  
 Now knoweth he, that the decrees of Heaven<sup>6</sup>  
 Alter not, when, through pious prayer below,  
 To-day is made to-morrow's destiny.  
 The other following,<sup>7</sup> with the laws and me,  
 To yield the Shepherd room, pass'd o'er<sup>8</sup> to Greece;  
 From good intent, producing evil fruit:  
 Now knoweth he, how all the ill, derived  
 From his well doing, doth not harm him aught;  
 Though it have brought destruction on the world.  
 That, which thou seest in the under bow,  
 Was William,<sup>9</sup> whom that land bewails, which weeps  
 For Charles and Frederick living: now he knows,  
 How well is loved in Heaven the righteous king;  
 Which he betokens by his radiant seeming.  
 Who, in the erring world beneath, would deem

<sup>3</sup> "Who." David.

<sup>4</sup> Trajan. See "Purg.," x. 68.

<sup>5</sup> "He next." Hezekiah.

<sup>6</sup> The eternal counsels of God are indeed immutable, though they appear to us men to be altered by the prayers of the pious.

<sup>7</sup> Constantine. No passage in which Dante's opinion of the evil that had arisen from the mixture of the civil with the ecclesiastical power is more unequivocally declared.

<sup>8</sup> Left the Roman State to the Pope, and transferred the seat of the empire to Constantinople.

<sup>9</sup> William II, called "the Good," King of Sicily, at the latter part of the twelfth century. He was of the Norman line of sovereigns. His loss was as much the subject of regret in his dominions, as the presence of Charles II of Anjou, and Frederick of Arragon, was of sorrow.

Fifth of the saintly splendours? now he knows  
Enough of that, which the world cannot see;  
The grace divine: albeit e'en his sight  
Reach not its utmost depth." Like to the lark,  
That warbling in the air expatiates long,  
Then, trilling out his last sweet melody,  
Drops, satiate with the sweetness; such appear'd  
That image, stamp'd by the everlasting pleasure,  
Which fashions, as they are, all things that be.

I, though my doubting were as manifest,  
As is through glass the hue that mantles it,  
In silence waited not; for to my lips  
"What things are these?" involuntary rush'd,  
And forc'd a passage out: whereat I mark'd  
A sudden lightening and new revelry.  
The eye was kindled; and the blessed sign,  
No more to keep me wondering and suspense,  
Replied: "I see that thou believest these things,  
Because I tell them, but discern'st not how;  
So that thy knowledge waits not on thy faith:  
As one, who knows the name of thing by rote,  
But is a stranger to its properties,  
Till other's tongue reveal them. Fervent love,  
And lively hope, with violence assail  
The Kingdom of the Heavens, and overcome  
The will of the Most High; not in such sort  
As man prevails o'er man; but conquers it,  
Because 'tis willing to be conquer'd; still,  
Though conquer'd, by its mercy, conquering.

"Those, in the eye who live the first and fifth,  
Cause thee to marvel, in that thou behold'st  
The region of the Angels deck'd with them.  
They quitted not their bodies, as thou deem'st,  
Gentiles, but Christians; in firm rooted faith,  
This,<sup>11</sup> of the feet in future to be pierced,  
That,<sup>12</sup> of feet nail'd already to the Cross.

<sup>10</sup> "Then Ripheus fell, the justest  
far of all The sons of Troy."  
—Virg. "*Æneid*." lib. ii. 427.

<sup>11</sup> "This." Ripheus.  
<sup>12</sup> "That." Trajan.

One from the barrier of the dark abyss,  
 Where never any with good will returns,  
 Came back unto his bones. Of lively hope  
 Such was the meed; of lively hope, that wing'd  
 The prayers<sup>13</sup> sent up to God for his release,  
 And put power into them to bend his will.  
 The glorious Spirit, of whom I speak to thee,  
 A little while returning to the flesh,  
 Believed in Him, who had the means to help;  
 And, in believing, nourish'd such a flame  
 Of holy love, that at the second death  
 He was made sharer in our gamesome mirth.  
 The other, through the riches of that grace,  
 Which from so deep a fountain doth distil,  
 As never eye created saw its rising,  
 Placed all his love below on just and right:  
 Wherefore, of grace, God oped in him the eye  
 To the redemption of mankind to come;  
 Wherein believing, he endured no more  
 The filth of Paganism, and for their ways  
 Rebuked the stubborn nations. The three nymphs,<sup>14</sup>  
 Whom at the right wheel thou beheld'st advancing,  
 Were sponsors for him, more than thousand years  
 Before baptizing. O how far removed,  
 Predestination! is thy root from such  
 As see not the First Cause entire: and ye,  
 O mortal men! be wary how ye judge:  
 For we, who see our Maker, know not yet  
 The number of the chosen; and esteem  
 Such scantiness of knowledge our delight:  
 For all our good is, in that Primal Good,  
 Concentrate; and God's will and ours are one."

So, by that form divine, was given to me  
 Sweet medicine to clear and strengthen sight.  
 And, as one handling skilfully the harp,  
 Attendant on some skilful songster's voice  
 Bids the chord vibrate; and therein the song  
 Acquires more pleasure: so the whilst it spake,

<sup>13</sup> The prayers of St. Gregory.      Hope, and Charity. "Purgatory,"  
<sup>14</sup> "The three nymphs." Faith,      Canto xxix, 116.



It doth remember me, that I beheld  
The pair<sup>16</sup> of blessed luminaries move,  
Like the accordant twinkling of two eyes,  
Their beamy circlets, dancing to the sounds.

## CANTO XXI

ARGUMENT.—Dante ascends with Beatrice to the seventh Heaven, which is the planet Saturn; wherein is placed a ladder, so lofty, that the top of it is out of his sight. Here are the souls of those who had passed their life in holy retirement and contemplation. Piero Damiano comes near them, and answers questions put to him by Dante; then declares who he was on earth; and ends by declaiming against the luxury of pastors and prelates in those times.

A GAIN mine eyes were fix'd on Beatrice;  
And, with mine eyes, my soul that in her looks  
Found all contentment. Yet no smile she wore:  
And, "Did I smile," quoth she, "thou wouldst be straight  
Like Semele when into ashes turn'd:  
For, mounting these eternal palace-stairs,  
My beauty, which the loftier it climbs,  
As thou hast noted, still doth kindle more,  
So shines, that, were no tempering interposed,  
Thy mortal puissance would from its rays  
Shrink, as the leaf doth from the thunderbolt.  
Into the seventh splendour<sup>1</sup> are we wafted,  
That, underneath the burning lion's breast,<sup>2</sup>  
Beams, in this hour, commingled with his might.  
Thy mind be with thine eyes; and, in them, mirror'd<sup>3</sup>  
The shape, which in this mirror shall be shown."  
Whoso can deem, how fondly I had fed  
My sight upon her blissful countenance,  
May know, when to new thoughts I changed, what joy  
To do the bidding of my heavenly guide;  
In equal balance,<sup>4</sup> poising either weight.

<sup>16</sup> Ripheus and Trajan.

<sup>1</sup> The planet Saturn.

<sup>2</sup> The constellation Leo.

<sup>3</sup> "In them, mirror'd." "Let the form which thou shalt now behold in this mirror," the planet, that is,

of Saturn (soon after, v. 22, called the crystal). "be reflected in the mirror of thy sight."

<sup>4</sup> "My pleasure was as great in complying with her will, as in beholding her countenance."

(As its remoter circle girds the world)  
 Of that loved monarch,<sup>5</sup> in whose happy reign  
 No ill had power to harm, I saw rear'd up,  
 In colour like to sun-illumined gold,  
 A ladder, which my ken pursued in vain,  
 So lofty was the summit; down whose steps  
 I saw the splendours in such multitude  
 Descending, every light in Heaven, methought,  
 Was shed thence. As the rooks, at dawn of day,  
 Bestirring them to dry their feathers chill,  
 Some speed their way a-field; and homeward some,  
 Returning, cross their flight; while some abide,  
 And wheel around their airy lodge: so seem'd  
 That glitterance,<sup>6</sup> wafted on alternate wing,  
 As upon certain stair it came, and clash'd  
 Its shining. And one, lingering near us, wax'd  
 So bright, that in my thought I said: "The love,  
 Which this betokens me, admits no doubt."

Unwillingly from question I refrain;  
 To her, by whom my silence and my speech  
 Are order'd, looking for a sign! whence she,  
 Who in the sight of Him, that seeth all,  
 Saw wherefore I was silent, prompted me  
 To indulge the fervent wish; and I began:  
 "I am not worthy, of my own desert,  
 That thou shouldst answer me: but for her sake,  
 Who hath vouchsafed my asking, spirit blest,  
 That in thy joy art shrouded! say the cause,  
 Which bringeth thee so near: and wherefore, say,  
 Doth the sweet symphony of Paradise  
 Keep silence here, pervading with such sounds  
 Of rapt devotion every lower sphere?"  
 "Mortal art thou in hearing, as in sight;  
 Was the reply: "and what forbade the smile?"  
 Of Beatrice interrupts our song.  
 Only to yield thee gladness of my voice,

<sup>5</sup> Saturn. Compare "Hell," Canto  
 xiv. 91.

<sup>6</sup> That multitude of shining spir-  
 its, who, coming to a certain point

of the ladder, made those different  
 movements, as of birds.

<sup>7</sup> Because it would have overcome  
 thee.

And of the light that vests me, I thus far  
 Descend these hallow'd steps; not that more love  
 Invites me; for lo! there aloft,<sup>8</sup> as much  
 Or more of love is witness'd in those flames:  
 But such my lot by charity assign'd,  
 That makes us ready servants, as thou seest,  
 To execute the counsel of the Highest."

"That in this court," said I, "O sacred lamp!  
 Love no compulsion needs, but follows free  
 The eternal Providence, I well discern:  
 This harder find to deem: why, of thy peers,  
 Thou only, to this office wert foredoom'd."

I had not ended, when, like rapid mill,  
 Upon its centre whirl'd the light; and then  
 The love that did inhabit there, replied:  
 "Splendour eternal, piercing through these folds,  
 Its virtue to my vision knits; and thus  
 Supported, lifts me so above myself,  
 That on the sovran Essence, which it wells from,  
 I have the power to gaze: and hence the joy,  
 Wherewith I sparkle, equaling with my blaze  
 The keenness of my sight. But not the soul,<sup>9</sup>  
 That is in Heaven most lustrous, nor the Seraph,  
 That hath his eyes most fix'd on God, shall solve  
 What thou hast ask'd: for in the abyss it lies  
 Of th' everlasting statute sunk so low,  
 That no created ken may fathom it.  
 And, to the mortal world when thou return'st,  
 Be this reported: that none henceforth dare  
 Direct his footsteps to so dread a bourn.  
 The mind, that here is radiant, on the earth  
 Is wrapt in mist. Look then if she may do  
 Below, what passeth her ability  
 When she is ta'en to Heaven." By words like these  
 Admonish'd, I the question urged no more;  
 And of the spirit humbly sued alone  
 To instruct me of its state. "Twixt either shore<sup>10</sup>

<sup>8</sup> "There aloft." Where the  
 other souls were. cealed from the very Angels them-  
 selves.  
<sup>9</sup> "Not the soul." The particu-  
 lar ends of Providence being con- <sup>10</sup> Between the Adriatic Gulf and  
 the Mediterranean Sea.

Of Italy, nor distant from thy land,  
 A stony ridge<sup>11</sup> ariseth; in such sort,  
 The thunder doth not lift his voice so high.  
 They call it Catria:<sup>12</sup> at whose foot, a cell  
 Is sacred to the lonely Erenite;  
 For worship set apart and holy rites."  
 A third time thus it spake; then added: "There  
 So firmly to God's service I adhered,  
 That with no costlier viands than the juice  
 Of olives, easily I pass'd the heats  
 Of summer and the winter frosts; content  
 In heaven-ward musings. Rich were the returns  
 And fertile, which that cloister once was used  
 To render to these Heavens: now 'tis fallen  
 Into a waste so empty, that ere long  
 Detection must lay bare its vanity.  
 Pietro Damiano<sup>13</sup> there was I y-clept:  
 Pietro the sinner, when before I dwelt,  
 Beside the Adriatic,<sup>14</sup> in the house  
 Of our blest Lady. Near upon my close  
 Of mortal life, through much importuning  
 I was constrain'd to wear the hat,<sup>15</sup> that still  
 From bad to worse is shifted.—Cephas<sup>16</sup> came:  
 He came, who was the Holy Spirit's vessel;<sup>17</sup>  
 Barefoot and lean; eating their bread, as chanced,  
 At the first table. Modern Shepherds need  
 Those who on either hand may prop and lead them,

<sup>11</sup> A part of the Apennines.

<sup>12</sup> Now the Abbey of Santa Croce, in the Duchy of Urbino, about half way between Gubbio and La Pergola. Here Dante is said to have resided for some time.

<sup>13</sup> "Pietro Damiano." S. Pietro Damiano obtained a great and well-merited reputation by the pains he took to correct the abuses among the clergy. Ravenna is supposed to have been the place of his birth, about 1007. He was employed in several important missions, and rewarded by Stephen IX with the dignity of cardinal, and the bishopric of Ostia, to which, however, he preferred his former retreat in the monastery of Fonte Avellana, and prevailed on Alexander II to permit him to retire thither. Yet he

did not long continue in this seclusion, before he was sent on other embassies. He died at Faenza in 1072. His letters throw much light on the obscure history of these times. Besides them, he has left several treatises on sacred and ecclesiastical subjects. His eloquence is worthy of a better age.

<sup>14</sup> S. Pietro Damiano is made to distinguish himself from S. Pietro degli Onesti, surnamed "Il Peccator," founder of the monastery of S. Maria del Porto, on the Adriatic coast, near Ravenna, who died in 1110, at about eighty years of age.

<sup>15</sup> "The hat." The cardinal's hat.

<sup>16</sup> "Cephas." St. Peter.

<sup>17</sup> St. Paul. See "Hell," Canto ii. 30.

Others to hoist them. Down the palfrey's sides  
 Spread their broad mantles, so as both the beasts  
 Are cover'd with one skin. O patience! thou  
 That look'st on this, and dost endure so long."

I at those accents saw the splendours down  
 From step to step alight, and wheel, and wax,  
 Each circuiting, more beautiful. Round this<sup>18</sup>  
 They came, and stay'd them; utter'd then a shout  
 So loud, it hath no likeness here: nor I  
 Wist what it spake, so deafening was the thunder.

## CANTO XXII

ARGUMENT.—He beholds many other spirits of the devout and contemplative; and among these is addressed by St. Benedict, who, after disclosing his own name and the names of certain of his companions in bliss, replies to the request made by our Poet that he might look on the form of the saint, without that covering of splendor, which then invested it; and then proceeds, lastly, to inveigh against the corruption of the monks. Next Dante mounts with his heavenly conductress to the eighth Heaven, or that of the fixed stars, which he enters at the constellation of the Twins; and thence looking back, reviews all the space he has passed between his present station and the earth.

**A** STOUNDED, to the guardian of my steps  
 I turn'd me, like the child, who always runs  
 Thither for succour, where he trusteth most:  
 And she was like the mother, who her son  
 Beholding pale and breathless, with her voice  
 Soothes him, and he is cheer'd; for thus she spake,  
 Soothing me: "Know'st not thou, thou art in Heaven?  
 And know'st not thou, whatever is in Heaven,  
 Is holy; and that nothing there is done,  
 But is done zealously and well? Deem now,  
 What change in thee the song, and what my smile  
 Had wrought, since thus the shout had power to move thee;  
 In which, couldst thou have understood their prayers,  
 The vengeance<sup>1</sup> were already known to thee,

<sup>18</sup> "Round this." Round the spirit of Pietro Damiano. is supposed, intimates the approaching fate of Boniface VIII. See  
<sup>1</sup> "The vengeance." Beatrice, it "Purgatory," Canto xx. 86.

When thou must witness ere thy mortal hour.  
The sword of Heaven is not in haste to smite,  
Nor yet doth linger; save unto his seeming,  
Who, in desire or fear, doth look for it.  
But elsewhere now I bid thee turn thy view;  
So shalt thou many a famous spirit behold."

Mine eyes directing, as she will'd, I saw  
A hundred little spheres, that fairer grew  
By interchange of splendour. I remain'd,  
As one, who fearful of o'er-much presuming,  
Abates in him the keenness of desire,  
Nor dares to question; when, amid those pearls,  
One largest and most lustrous onward drew,  
That it might yield contentment to my wish;  
And, from within it, these the sounds I heard.

"If thou, like me, beheld'st the charity  
That burns amongst us; what thy mind conceives  
Were utter'd. But that, ere the lofty bound  
Thou reach, expectance may not weary thee;  
I will make answer even to the thought,  
Which thou hast such respect of. In old days,  
That mountain, at whose side Cassino<sup>2</sup> rests,  
Was, on its height, frequented by a race  
Deceived and ill-disposed: and I it was,<sup>3</sup>  
Who thither carried first the name of Him,  
Who brought the soul-subliming truth to man.  
And such a speeding grace shone over me,  
That from their impious worship I reclaim'd  
The dwellers round about, who with the world  
Were in delusion lost. These other flames,  
The spirits of men contemplative, were all  
Enliven'd by that warmth, whose kindly force  
Gives birth to flowers and fruits of holiness.  
Here is Macarius;<sup>4</sup> Romoaldo<sup>5</sup> here;

<sup>2</sup> A castle in the Terra di Lavoro.  
<sup>3</sup> A new order of monks, which in  
a manner absorbed all the others  
that were established in the west,  
was instituted, 529, by Benedict of  
Nursia, a man of piety for his time.  
<sup>4</sup> Macarius, an Egyptian monk, de-  
serves the first rank among the prac-  
tical writers of the fourth century,

as his works displayed, generally,  
the brightest and most lovely por-  
traiture of sanctity and virtue.

<sup>5</sup> S. Romoaldo, a native of Ra-  
venna, and the founder of the order  
of Camaldoli, died in 1027. He was  
the author of a commentary on the  
Psalms.

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And here my brethren, who their steps remain'd  
Within the cloisters, and held firm their heart."

I answering thus: "Thy gentle words and kind,  
And this the cheerful semblance I behold,  
Not unobservant, beaming in ye all,  
Have raised assurance in me; wakening it  
Full-blossom'd in my bosom, as a rose  
Before the sun, when the consummate flower  
Has spread to utmost amplitude. Of thee  
Therefore intreat I, father, to declare  
If I may gain such favour, as to gaze  
Upon thine image by no covering veil'd."

"Brother!" he thus rejoind, "in the last sphere"  
Expect completion of thy lofty aim:  
For there on each desire completion waits,  
And there on mine; where every aim is found  
Perfect, entire, and for fulfilment ripe.  
There all things are as they have ever been:  
For space is none to bound; nor pole divides.  
Our ladder reaches even to that clime;  
And so, at giddy distance, mocks thy view.  
Thither the patriarch Jacob<sup>7</sup> saw it stretch  
Its topmost round; when it appear'd to him  
With Angels laden. But to mount it now  
None lifts his foot from earth: and hence my rule  
Is left a profitless stain upon the leaves;  
The walls, for abbey rear'd, turn'd into dens;  
The crows, to sacks choak'd up with musty meal.  
Foul usury doth not more lift itself  
Against God's pleasure, than that fruit, which makes,  
The hearts of monks so wanton: for whate'er  
Is in the Church's keeping, all pertains  
To such, as sue for Heaven's sweet sake; and not  
To those, who in respect of kindred claim,  
Or on more vile allowance. Mortal flesh

<sup>6</sup> "In the last sphere." The Emyrean, where he afterward sees St. Benedict, Canto xxxii. 30. Beatified spirits, though they have different heavens allotted them, have all their seats in that higher sphere.

<sup>7</sup> "The patriarch Jacob." "And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."—Gen. xxviii. 12.

From the oak's birth unto the acorn's setting.  
 His convent Peter founded without gold  
 Or silver; I, with prayers and fasting, mine;  
 And Francis, his in meek humility.  
 And if thou note the point, whence each proceeds,  
 Then look what it hath err'd to; thou shalt find  
 The white grown murky. Jordan was turn'd back:  
 And a less wonder, than the reflux sea,  
 May, at God's pleasure, work amendment here."

So saying, to his assembly back he drew:  
 And they together cluster'd into one;  
 Then all roll'd upward, like an eddying wind.

The sweet dame beckon'd me to follow them:  
 And, by that influence only, so prevail'd  
 Over my nature, that no natural motion,  
 Ascending or descending here below,  
 Had, as I mounted, with my pennon vied.

So, reader, as my hope is to return  
 Unto the holy triumph, for the which  
 I oft-times wail my sins, and smite my breast;  
 Thou hadst been longer drawing out and thrusting  
 Thy finger in the fire, than I was, ere  
 The sign,<sup>8</sup> that followeth Taurus, I beheld.  
 And enter'd its precinct. O glorious stars!  
 O light impregnate with exceeding virtue!  
 To whom whate'er of genius lifteth me  
 Above the vulgar, grateful I refer;  
 With ye the parent<sup>9</sup> of all mortal life  
 Arose and set, when I did first inhale  
 The Tuscan air; and afterward, when grace  
 Vouchsafed me entrance to the lofty wheel<sup>10</sup>  
 That in its orb impels ye, fate decreed  
 My passage at your clime. To you my soul  
 Devoutly sighs, for virtue, even now,  
 To meet the hard emprise that draws me on.

"Thou art so near the sun of blessedness,"

<sup>8</sup> "The sign." The constellation of Gemini. the constellation of the Twins at the time of Dante's birth.

<sup>9</sup> "The parent." The sun was in <sup>10</sup> "The lofty wheel." The eighth heaven; that, of the fixed stars.



Be vigilant and clear. And, to this end,  
 Or ever thou advance thee further, hence  
 Look downward, and contemplate, what a world  
 Already stretch'd under our feet there lies:  
 So as thy heart may, in its blithest mood,  
 Present itself to the triumphal throng,  
 Which, through the ethereal concave, comes rejoicing."  
 I straight obey'd; and with mine eye return'd  
 Through all the seven spheres; and saw this globe  
 So pitiful of semblance, that perforce  
 It moved my smiles: and him in truth I hold  
 For wisest, who esteems it least; whose thoughts  
 Elsewhere are fix'd, him worthiest call and best.  
 I saw the daughter of Latona shine  
 Without the shadow,<sup>11</sup> whereof late I deem'd  
 That dense and rare were cause. Here I sustain'd  
 The visage, Hyperion, of thy son;<sup>12</sup>  
 And mark'd, how near him with their circles, round  
 Move Maia and Dione;<sup>13</sup> here discern'd  
 Jove's tempering 'twixt his sire and son;<sup>14</sup> and hence,  
 Their changes and their various aspects,  
 Distinctly scann'd. Nor might I not descry  
 Of all the seven, how bulky each, how swift;  
 Nor, of their several distances, not learn.  
 This petty area, (o'er the which we stride  
 So fiercely,) as along the eternal Twins  
 I wound my way, appear'd before me all,  
 Forth from the havens stretch'd unto the hills.  
 Then, to the beauteous eyes, mine eyes return'd.

<sup>11</sup> "Without the shadow." See  
 Canto ii. 71.  
<sup>12</sup> "Of thy son." The sun.  
<sup>13</sup> "Maia and Dione." The plan-  
 ets Mercury and Venus. Dione be-

ing the mother of the latter, and  
 Maia of the former deity.  
<sup>14</sup> "Twixt his sire and son." Be-  
 twixt Saturn and Mars.

ARGUMENT.—He sees Christ triumphing with his Church. The Saviour ascends followed by his Virgin Mother. The others remain with St. Peter.

EN as the bird, who midst the leafy bower  
Has, in her nest, sat darkling through the night,  
With her sweet brood; impatient to descry  
Their wished looks, and to bring home their food,  
In the fond quest unconscious of her toil:  
She, of the time prevenient, on the spray,  
That overhangs their couch, with wakeful gaze  
Expects the sun; nor ever, till the dawn,  
Removeth from the east her eager ken:  
So stood the damc erect, and bent her glance  
Wistfully on that region,<sup>1</sup> where the sun  
Abateth most his speed; that, seeing her  
Suspense and wondering, I became as one,  
In whom desire is waken'd, and the hope  
Of somewhat new to come fills with delight.

Short space ensued; I was not held, I say,  
Long in expectance, when I saw the Heaven  
Wax more and more resplendent; and, "Behold,"  
Cried Beatrice, "the triumphal hosts  
Of Christ, and all the harvest gather'd in,  
Made ripe by these revolving spheres." Meseem'd,  
That, while she spake, her image all did burn;  
And in her eyes such fulness was of joy,  
As I am fain to pass unconstrued by.

As in the calm full moon, when Trivia<sup>2</sup> smiles,  
In peerless beauty, 'mid the eternal nymphs,<sup>3</sup>  
That paint through all its gulfs the blue profound;  
In bright pre-eminence so saw I there  
O'er million lamps a Sun, from whom all drew  
Their radiance, as from ours the starry train:  
And, through the living light, so lustrous glow'd

<sup>1</sup> "That region." Toward the south, where the course of the sun appears less rapid, than when he is in the east or the west.

<sup>2</sup> "Trivia." A name of Diana.

<sup>3</sup> "The eternal nymphs." The stars.

O Beatrice! sweet and precious guide,  
Who cheer'd me with her comfortable words:  
"Against the virtue, that o'erpowereth thee,  
Avails not to resist. Here is the Might,  
And here the Wisdom, which did open lay  
The path, that had been yearned for so long,  
Betwixt the Heaven and earth." Like to the fire,  
That, in a cloud imprison'd, doth break out  
Expansive, so that from its womb enlarged,  
It falleth against nature to the ground;  
Thus, in that heavenly banqueting, my soul  
Outgrew herself; and, in the transport lost,  
Holds now remembrance none of what she was.

"Ope thou thine eyes, and mark me: thou hast seen  
Things, that empower thee to sustain my smile."

I was as one, when a forgotten dream  
Doth come across him, and he strives in vain  
To shape it in his fantasy again:  
Whenas that gracious boon was proffer'd me,  
Which never may be cancel'd from the book  
Wherein the past is written. Now were all  
Those tongues to sound, that have, on sweetest milk  
Of Polyhymnia and her sisters, fed  
And fatten'd; not with all their help to boot,  
Unto the thousandth parcel of the truth,  
My song might shadow forth that saintly smile,  
How merely, in her saintly looks, it wrought.  
And, with such figuring of Paradise,  
The sacred strain must leap, like one that meets  
A sudden interruption to his road.  
But he, who thinks how ponderous the theme,  
And that 'tis laid upon a mortal shoulder,  
May pardon, if it tremble with the burden.  
The track, our venturous keel must furrow, brooks  
No unribb'd pinnacle, no self-sparing pilot.

"Why doth my face," said Beatrice, "thus  
Enamour thee, as that thou dost not turn  
Unto the beautiful garden, blossoming

"The Might." Our Saviour.

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Wherein the Word Divine was made incarnate;  
 And here the lilies,<sup>6</sup> by whose odour known  
 The way of life was follow'd." Prompt I heard  
 Her bidding, and encounter'd once again  
 The strife of aching vision. As, erewhile, [cloud,  
 Through glance of sun-light, stream'd through broken  
 Mine eyes a flower-besprinkled mead have seen;  
 Though veil'd themselves in shade: so saw I there  
 Legions of splendours, on whom burning rays  
 Shed lightnings from above; yet saw I not  
 The fountain whence they flow'd. O gracious Virtue  
 Thou, whose broad stamp is on them, higher up  
 Thou didst exalt Thy glory,<sup>7</sup> to give room  
 To my o'erlabour'd sight; when at the name  
 Of that fair flower,<sup>8</sup> whom duly I invoke  
 Both morn and eve, my soul with all her might  
 Collected, on the goodliest ardour fix'd.  
 And, as the bright dimensions of the star  
 In Heaven excelling, as once here on earth,  
 Were, in my eye-balls livelily pourtray'd;  
 Lo! from within the sky a cresset<sup>9</sup> fell,  
 Circling in fashion of a diadem;  
 And girt the star; and, hovering, round it wheel'd.  
 Whatever melody sounds sweetest here,  
 And draws the spirit most unto itself,  
 Might seem a rent cloud, when it grates the thunder;  
 Compared unto the sounding of that lyre,<sup>10</sup>  
 Wherewith the goodliest sapphire,<sup>11</sup> that inlays  
 The floor of Heaven, was crown'd. "Angelic Love  
 I am, who thus with hovering flight enwheel  
 The lofty rapture from that womb inspired,

<sup>6</sup> "The rose." The Virgin Mary, who is termed by the Church, "Rosa Mystica." "I was exalted like a palm-tree in Engaddi, and as a rose-plum in Jericho."—Ecclesiasticus, xxiv. 14.

<sup>7</sup> "The lilies." The Apostles. "And give ye a sweet savour as frankincense, and flourish as a lily."—Ecclesiasticus, xxxix. 14.

<sup>8</sup> "Thou didst exalt thy glory."

The divine light retired upward, to render the eyes of Dante more capable of enduring the spectacle which now presented itself.

<sup>9</sup> "— the name  
 Of that fair flower."

The name of the Virgin.

<sup>10</sup> "A cresset." The angel Gabriel.

<sup>11</sup> "That lyre." By synecdoche, the lyre is put for the angel.

<sup>12</sup> The Virgin.

Lady of Heaven! will hover; long as thou  
Thy Son shalt follow, and diviner joy  
Shall from thy presence gild the highest sphere."

Such close was to the circling melody:  
And, as it ended, all the other lights  
Took up the strain, and echoed Mary's name.

The robe,<sup>12</sup> that with its regal folds enwraps  
The world, and with the nearer breath of God  
Doth burn and quiver, held so far retired  
Its inner hem and skirting over us,  
That yet no glimmer of its majesty  
Had stream'd unto me: therefore were mine eyes  
Unequal to pursue the crowned flame,<sup>13</sup>  
That towering rose, and sought the seed<sup>14</sup> it bore.  
And like to babe, that stretches forth its arms  
For very eagerness toward the breast,  
After the milk is taken; so outstretch'd  
Their wavy summits all the fervent band,  
Through zealous love to Mary: then, in view,  
There halted; and "Regina Cœli"<sup>15</sup> sang  
So sweetly, the delight hath left me never.

Oh! what o'erflowing plenty is up-piled  
In those rich-laden coffers,<sup>16</sup> which below  
Sow'd the good seed, whose harvest now they keep.  
Here are the treasures tasted, that with tears  
Were in the Babylonian exile<sup>17</sup> won,  
When gold had fail'd them. Here, in synod high  
Of ancient council with the new convened,  
Under the Son of Mary and of God,  
Victorious he<sup>18</sup> his mighty triumph holds,  
To whom the keys of glory were assign'd.

<sup>12</sup> "The robe." The ninth Heaven, the *primum mobile*, that enfolds and moves the eight lower heavens.

<sup>13</sup> "The crowned flame." The Virgin, with the angel hovering over her.

<sup>14</sup> "The seed." Our Saviour.

<sup>15</sup> "Regina Cœli." The beginning of an anthem, sung by the Church at Easter, in honor of Our Lady.

<sup>16</sup> "Those rich-laden coffers." Those spirits, who, having sown the seed of good works on earth, now contain the fruit of their pious endeavors.

<sup>17</sup> "In the Babylonian exile." During their abode in this world.

<sup>18</sup> "He." St. Peter, with the other holy men of the Old and New Testaments.

ARGUMENT.—St. Peter examines Dante touching Faith, and is contented with his answers.

“O YE! in chosen fellowship advanced  
 To the great supper of the blessed Lamb,  
 Whereon who feeds hath every wish fulfill’d;  
 If to this man through God’s grace be vouchsafed  
 Foretaste of that, which from your table falls,  
 Or ever death his fated term prescribe;  
 Be ye not heedless of his urgent will:  
 But may some influence of your sacred dew  
 Sprinkle him. Of the fount ye alway drink,  
 Whence flows what most he craves.” Beatrice spake;  
 And the rejoicing spirits, like to spheres  
 On firm-set poles revolving, trail’d a blaze  
 Of comet splendour: and as wheels, that wind  
 Their circles in the horologe, so work  
 The stated rounds, that to the observant eye  
 The first seems still, and as it flew, the last;  
 E’en thus their carols weaving variously,  
 They, by the measure paced, or swift, or slow,  
 Made me to rate the riches of their joy.

From that, which I did note in beauty most  
 Excelling, saw I issue forth a flame  
 So bright, as none was left more goodly there.  
 Round Beatrice thrice it wheel’d about,  
 With so divine a song, that fancy’s ear  
 Records it not; and the pen passeth on,  
 And leaves a blank: for that our mortal speech,  
 Nor e’en the inward shaping of the brain,  
 Hath colours fine enough to trace such folds.

“O saintly sister mine! thy prayer devout  
 Is with so vehement affection urged,  
 Thou dost unbind me from that beauteous sphere.”

Such were the accents towards my lady breathed  
 From that blest ardour, soon as it was stay’d;  
 To whom she thus: “O everlasting light  
 Of him, within whose mighty grasp our Lord

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He bare below! tent this man as thou wilt,  
With lighter probe or deep, touching the faith,  
By the which thou didst on the billows walk.  
If he in love, in hope, and in belief,  
Be stedfast, is not hid from thee: for thou  
Hast there thy ken, where all things are beheld  
In liveliest portraiture. But since true faith  
Has peopled this fair realm with citizens;  
Meet is, that to exalt its glory more,  
Thou, in his audience, shouldst thereof discourse."

Like to the bachelor, who arms himself,  
And speaks not, till the master have proposed  
The question, to approve, and not to end it;  
So I, in silence, arm'd me, while she spake,  
Summoning up each argument to aid;  
As was behoveful for such questioner,  
And such profession: "As good Christian ought,  
Declare thee, what is faith?" Whereat I raised  
My forehead to the light, whence this had breathed;  
Then turn'd to Beatrice; and in her looks  
Approval met, that from their inmost fount  
I should unlock the waters. "May the grace,  
That giveth me the captain of the Church  
For confessor," said I, "vouchsafe to me  
Apt utterance for my thoughts;" then added: "Sire!  
E'en as set down by the unerring style  
Of thy dear brother, who with thee conspired  
To bring Rome in unto the way of life,  
Faith of things hoped is substance, and the proof  
Of things not seen; and herein doth consist  
Methinks its essence."—"Rightly hast thou deem'd."  
Was answer'd; "if thou well discern, why first  
He hath defined it substance, and then proof."

"The deep things," I replied, "which here I scan  
Distinctly, are below from mortal eye  
So hidden, they have in belief alone  
Their being; on which credence, hope sublime  
Is built: and, therefore substance, it intends.  
And inasmuch as we must needs infer

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To other view excluded; hence of proof  
 The intention is derived." Forthwith I heard:  
 "If thus, whate'er by learning men attain,  
 Were understood; the sophist would want room  
 To exercise his wit." So breathed the flame  
 Of love; then added: "Current is the coin  
 Thou utter'st, both in weight and in alloy.  
 But tell me, if thou hast it in thy purse."  
 "Even so glittering and so round," said I,  
 "I not a whit misdoubt of its assay."  
 Next issued from the deep-imbosom'd splendour:  
 "Say, whence the costly jewel, on the which  
 Is founded every virtue, came to thee."  
 "The flood," I answer'd, "from the Spirit of God  
 Rain'd down upon the ancient bond and new,<sup>1</sup>—  
 Here is the reasoning that convinceth me  
 So feelingly each argument beside  
 Seems blunt and forceless in comparison."  
 Then heard I: "Wherefore holdest thou that each,  
 The elder proposition and the new,  
 Which so persuade thee, are the voice of Heaven?"  
 "The works, that follow'd, evidence their truth,"  
 I answer'd: "Nature did not make for these  
 The iron hot, or on her anvil mould them."  
 "Who voucheth to thee of the works themselves,"  
 Was the reply, "that they in very deed  
 Are that they purport? None hath sworn so to thee."  
 "That all the world," said I, "should have been  
 turn'd  
 To Christian, and no miracle been wrought,  
 Would in itself be such a miracle,  
 The rest were not an hundredth part so great.  
 E'en thou went'st forth in poverty and hunger  
 To set the goodly plant, that, from the vine  
 It once was, now is grown unsightly bramble."  
 That ended, through the high celestial court  
 Resounded all the spheres, "Praise we one God!"  
 In song of most unearthly melody.

<sup>1</sup> "The ancient bond and new." The Old and New Testaments.

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Examining, had led me, that we now  
Approach'd the topmost bough; he straight resumed:  
"The grace, that holds sweet dalliance with thy soul  
So far discreetly hath thy lips unclosed;  
That, whatsoe'er has past them, I commend.  
Behoves thee to express, what thou believest,  
The next; and, whereon, thy belief hath grown."

"O saintly sire and spirit!" I began,  
"Who seest that, which thou didst so believe,  
As to outstrip feet younger than thine own,  
Toward the sepulchre; thy will is here,  
That I the tenour of my creed unfold;  
And thou, the cause of it, hast likewise ask'd.  
And I reply: I in one God believe;  
One sole eternal Godhead, of whose love  
All Heaven is moved, Himself unmoved the while.  
Nor demonstration physical alone,  
Or more intelligential and abstruse,  
Persuades me to this faith: but from that truth  
It cometh to me rather, which is shed  
Through Moses; the rapt Prophets; and the Psalms;  
The Gospel; and what ye yourselves did write,  
When ye were gifted of the Holy Ghost.  
In three eternal Persons I believe;  
Essence threefold and one; mysterious league  
Of union absolute, which, many a time,  
The word of gospel lore upon my mind  
Imprints: and from this germ, this firstling spark  
The lively flame dilates; and, like Heaven's star,  
Doth glitter in me." As the master hears,  
Well pleased, and then enfoldeth in his arms  
The servant, who hath joyful tidings brought,  
And having told the errand keeps his peace;  
Thus benediction uttering with song,  
Soon as my peace I held, compass'd me thrice  
The apostolic radiance, whose behest  
Had oped my lips: so well their answer pleased.

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<sup>2</sup> "Quel Baron." In the next Canto, St. James is called "Barone." So in Boccaccio, G. vi. N. 10, we find "Baron Messer Santo Antonio."

ARGUMENT.—St. James questions our Poet concerning Hope. Next St. John appears; and, on perceiving that Dante looks intently on him, informs him that he, St. John, had left his body resolved into earth, upon the earth, and that Christ and the Virgin alone had come with their bodies into Heaven.

**I**F e'er the sacred poem, that hath made  
 Both Heaven and earth copartners in its toil,  
 And with lean abstinence, through many a year,  
 Faded my brow, be destined to prevail  
 Over the cruelty, which bars me forth  
 Of the fair sheep-fold,<sup>1</sup> where, a sleeping lamb,  
 The wolves set on and fain had worried me;  
 With other voice, and fleece of other grain,  
 I shall forthwith return; and, standing up  
 At my baptismal font, shall claim the wreath  
 Due to the poet's temples: for I there  
 First enter'd on the faith, which maketh souls  
 Acceptable to God: and, for its sake,<sup>2</sup>  
 Peter had then circled my forehead thus.

Next from the squadron, whence had issued forth  
 The first fruit of Christ's vicars on the earth,  
 Toward us moved a light, at view whereof  
 My Lady, full of gladness, spake to me:  
 "Lo! lo! behold the peer of mickle might,  
 That makes Galicia throng'd with visitants."<sup>3</sup>  
 As when the ring-dove by his mate alights;  
 In circles, each about the other wheels,  
 And, murmuring, cooes his fondness; thus saw I  
 One, of the other<sup>4</sup> great and glorious prince,  
 With kindly greeting, hail'd; extolling, both,  
 Their heavenly banqueting: but when an end

<sup>1</sup> Florence, whence he was banished.

<sup>2</sup> For the sake of that faith.

<sup>3</sup> At the time that the sepulchre of the apostle St. James was discovered, multitudes from all parts of the world came to visit it. Many others were deterred by the difficulty of the journey, by the roughness and barrenness of those parts, and by the incursions of the Moors, who made

captives many of the pilgrims.—The canons of St. Eloy, afterward (the precise time is not known), with a desire of remedying these evils, built, in many places along the whole road, which reached as far as to France, hospitals for the reception of the pilgrims.

<sup>4</sup> "One, of the other." St. Peter and St. James.

Was to their gratulation, silent, each,  
 Before me sat they down, so burning bright,  
 I could not look upon them. Smiling then,  
 Beatrice spake: "O life in glory shrined!  
 Who<sup>5</sup> didst the largess of our kingly court  
 Set down with faithful pen, let now thy voice,  
 Of hope the praises, in this height resound.  
 For well thou know'st, who figurest it as oft,  
 As Jesus, to ye three, more brightly shone."

"Lift up thy head; and be thou strong in trust:  
 For that, which hither from the mortal world  
 Arriveth, must be ripen'd in our beam."

Such cheering accents from the second flame<sup>6</sup>  
 Assured me; and mine eyes I lifted up<sup>7</sup>  
 Unto the mountains, that had bow'd them late  
 With over-heavy burden. "Sith our Liege  
 Wills of His grace, that thou, or e'er thy death,  
 In the most secret council with His lords  
 Shouldst be confronted, so that having view'd  
 The glories of our court, thou mayest therewith  
 Thyself, and all who hear, invigorate  
 With hope, that leads to blissful end; declare.  
 What is that hope? how it doth flourish in thee?  
 And whence thou hadst it?" Thus, proceeding still,  
 The second light: and she, whose gentle love  
 My soaring pennons in that lofty flight  
 Escorted, thus preventing me, rejoin'd:  
 "Among her sons, not one more full of hope,  
 Hath the Church Militant: so 'tis of him  
 Recorded in the Sun, whose liberal orb  
 Enlightened all our tribe: and ere his term  
 Of warfare, hence permitted he is come,  
 From Egypt to Jerusalem,<sup>8</sup> to see.  
 The other points, both which<sup>9</sup> thou hast inquired,  
 Not for more knowledge, but that he may tell

<sup>5</sup> "Who." The Epistle of St. James is here attributed to the elder apostle of that name, whose shrine was at Compostella, in Galicia.

<sup>6</sup> "The second flame." St. James.  
<sup>7</sup> "I lifted up." I looked up to the apostles. "I will lift up mine

eyes unto the hills, from whence cometh my help."—Psalm cxxi. 1.

<sup>8</sup> From the lower world to Heaven.

<sup>9</sup> One point Beatrice has herself answered: "how that hope flourishes in him." The other two remain for Dante to resolve.

How dear thou hold'st the virtue; these to him  
Leave I: for he may answer thee with ease,  
And without boasting, so God give him grace."

Like to the scholar, practised in his task,  
Who, willing to give proof of diligence,  
Seconds his teacher gladly: "Hope," said I,  
"Is of the joy to come a sure expectance,  
The effect of grace divine and merit preceeding.  
This light from many a star, visits my heart;  
But flow'd to me, the first, from him who sang  
The songs of the Supreme; himself supreme  
Among his tuneful brethren. 'Let all hope  
In thee,' so spake his anthem, 'who have known  
Thy name;' and, with my faith, who know not that?  
From thee, the next, distilling from his spring,  
In thine epistle, fell on me the drops  
So plenteously, that I on others shower  
The influence of their dew." Whileas I spake,  
A lamping, as of quick and volley'd lightning,  
Within the bosom of that mighty sheen<sup>10</sup>  
Play'd tremulous; then forth these accents breathed:  
"Love for the virtue, which attended me  
E'en to the palm, and issuing from the field,  
Glows vigorous yet within me; and inspires  
To ask of thee, whom also it delights,  
What promise thou from hope, in chief, dost win."  
"Both scriptures, new and ancient," I replied,  
"Propose the mark (which even now I view)  
For souls beloved of God. Isaias<sup>11</sup> saith,  
'That, in their own land, each one must be clad  
In two-fold vesture;' and their proper land  
Is this delicious life. In terms more full,  
And clearer far, thy brother<sup>12</sup> hath set forth  
This revelation to us, where he tells  
Of the white raiment destined to the saints."  
And, as the words were ending, from above,  
"They hope in Thee!" first heard we cried: whereto

<sup>10</sup> "That mighty sheen." The spirit of St. James. he hath covered me with the robe of righteousness."—Chap. lxi. 10.  
<sup>11</sup> "Isaias." "He hath clothed me with the garments of salvation," <sup>12</sup> "Thy brother." St. John in the Rev. vii. 9.

Answer'd the carols all. Amidst them next,  
A light of so clear amplitude emerged,  
That winter's month were but a single day,  
Were such a crystal in the Cancer's sign.

Like as a virgin riseth up, and goes,  
And enters on the mazes of the dance;  
Though gay, yet innocent of worse intent,  
Than to do fitting honour to the bride:  
So I beheld the new effulgence come  
Unto the other two, who in a ring  
Wheel'd, as became their rapture. In the dance,  
And in the song, it mingled. And the dame  
Held on them fix'd her looks; e'en as the spouse,  
Silent, and moveless. "This<sup>13</sup> is he, who lay  
Upon the bosom of our Pelican:

This he, into whose keeping, from the Cross,  
The mighty charge was given." Thus she spake:  
Yet therefore naught the more removed her sight  
From marking them: or e'er her words began,  
Or when they closed. As he, who looks intent,  
And strives with searching ken, how he may see  
The sun in his eclipse, and, through desire  
Of seeing, loseth power of sight; so I<sup>14</sup>  
Peer'd on that last resplendence, while I heard:  
"Why dazzlest thou thine eyes in seeking that,  
Which here abides not? Earth my body is,  
In earth; and shall be, with the rest, so long,  
As till our number equal the decree  
Of the Most High. The two<sup>15</sup> that have ascended,  
In this our blessed cloister, shine alone  
With the two garments. So report below."

As when, for ease of labour, or to shun  
Suspected peril, at a whistle's breath,  
The oars, erewhile dash'd frequent in the wave,  
All rest: the flamy eirele at that voice

<sup>13</sup> St. John, who reclined on the bosom of our Saviour, and to whose charge Jesus recommended his mother.

<sup>14</sup> "So I." He looked so earnestly, to descry whether St. John were present there in body, or in

spirit only; having had his doubts raised by that saying of our Saviour's: "If I will, that he tarry till I come, what is that to thee?"

<sup>15</sup> Christ and Mary, described in Canto xxiii. as rising above his sight.

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So rested; and the mingling sound was still,  
 Which from the trinal band, soft-breathing, rose.  
 I turn'd, but ah! how trembled in my thought,  
 When, looking at my side again to see  
 Beatrice, I descried her not; although,  
 Not distant, on the happy coast she stood.

## CANTO XXVI

ARGUMENT.—St. John examines our Poet touching Charity. Afterward Adam tells when he was created, and placed in the terrestrial paradise; how long he remained in that state; what was the occasion of his fall; when he was admitted into Heaven; and what language he spake.

WITH dazzled eyes, whilst wondering I remain'd;  
 Forth of the beamy flame,<sup>1</sup> which dazzled me,  
 Issued a breath, that in attention mute  
 Detain'd me; and these words it spake: "'Twere well  
 That, long as till thy vision, on my form  
 O'erspent, regain its virtue, with discourse  
 Thou compensate the brief delay. Say then,  
 Beginning, to what point thy soul aspires:  
 And meanwhile rest assured, that sight in thee  
 Is but o'erpower'd a space, not wholly quench'd;  
 Since thy fair guide and lovely, in her look  
 Hath potency, the like to that, which dwelt  
 In Ananias' hand."<sup>2</sup> I answering thus:  
 "Be to mine eyes the remedy, or late  
 Or early, at her pleasure; for they were  
 The gates, at which she enter'd, and did light  
 Her never-dying fire. My wishes here  
 Are centred: in this palace is the weal,  
 That Alpha and Omega is, to all  
 The lessons love can read me." Yet again  
 The voice, which had dispersed my fear when dazed  
 With that excess, to converse urged, and spake:  
 "Behoves thee sift more narrowly thy terms;  
 And say, who level'd at this scope thy bow."

<sup>1</sup> "The beamy flame." St. John.      ting his hand on St. Paul, restored  
<sup>2</sup> "Ananias' hand." Who, by put-      his sight. Acts, ix. 17.

Philosophy, said I, hath arguments,  
 And this place hath authority enough,  
 To imprint in me such love: for, of constraint,  
 Good, inasmuch as we perceive the good,  
 Kindles our love; and in degree the more,  
 As it comprises more of goodness in 't.  
 The Essence then, where such advantage is,  
 That each good, found without it, is naught else  
 But of His light the beam, must needs attract  
 The soul of each one, loving, who the truth  
 Discerns, on which this proof is built. Such truth  
 Learn I from Him, who shows me the first love  
 Of all intelligential substances  
 Eternal: from His voice I learn, whose word  
 Is truth; that of Himself to Moses saith,  
 'I will make all My good before thee pass:'  
 Lastly, from thee I learn, who chief proclaim'st,  
 E'en at the outset<sup>3</sup> of thy heralding,  
 In mortal ears the mystery of Heaven."

"Through human wisdom, and the authority  
 Therewith agreeing," heard I answer'd, "keep  
 The choicest of thy love for God. But say,  
 If thou yet other cords within thee feel'st,  
 That draw thee towards Him; so that thou report  
 How many are the fangs, with which this love  
 Is grappled to thy soul." I did not miss,  
 To what intent the eagle of our Lord<sup>4</sup>  
 Had pointed his demand; yea, noted well  
 The avowal which he led to; and resumed:  
 "All grappling bonds, that knit the heart to God,  
 Confederate to make fast our charity.  
 The being of the world; and mine own being;  
 The death which He endured, that I should live;  
 And that, which all the faithful hope, as I do;  
 To the foremention'd lively knowledge join'd;  
 Have from the sea of ill love saved my bark,  
 And on the coast secured it of the right.  
 As for the leaves,<sup>5</sup> that in the garden bloom,

<sup>3</sup> "At the outset," John i. 1, etc. <sup>4</sup> "The eagle of our Lord." St. John. <sup>5</sup> "The leaves." Created beings.

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My love for them is great, as is the good  
Dealt by the eternal hand, that tends them all."

I ended: and therewith a song most sweet  
Rang through the spheres; and "Holy, holy, holy,"  
Accordant with the rest, my lady sang.  
And as a sleep is broken and dispersed  
Through sharp encounter of the nimble light,  
With the eye's spirit running forth to meet  
The ray, from membrane on to membrane urged;  
And the upstartled wight loathes that he sees;  
So, at his sudden waking, he misdeems  
Of all around him, till assurance waits  
On better judgment: thus the saintly dame  
Drove from before mine eyes the motes away,  
With the resplendence of her own, that cast  
Their brightness downward, thousand miles below.  
Whence I my vision, clearer than before,  
Recover'd; and well nigh astounded, ask'd  
Of a fourth light, that now with us I saw.

And Beatrice: "The first living soul,"  
That ever the first Virtue framed, admires  
Within these rays his Maker." Like the leaf,  
That bows its lithe top till the blast is blown;  
By its own virtue rear'd, then stands aloof:  
So I, the whilst she said, awe-stricken bow'd.  
Then eagerness to speak embolden'd me;  
And I began: "O fruit! that wast alone  
Mature, when first engender'd; ancient father!  
That doubly seest in every wedded bride  
Thy daughter, by affinity and blood;  
Devoutly as I may, I pray thee hold  
Converse with me: my will thou seest: and I,  
More speedily to hear thee, tell it not."

It chanceth oft some animal bewrays,  
Through the sleek covering of his furry coat,  
The fondness, that stirs in him, and conforms  
His outside seeming to the cheer within:  
And in like guise was Adam's spirit moved  
To joyous mood, that through the covering shone,

<sup>e</sup> "The first living soul." Adam.

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Transparent, when to pleasure me it spake:  
 "No need thy will be told, which I untold  
 Better discern, than thou whatever thing  
 Thou hold'st most certain: for that will I see  
 In Him, who is truth's mirror; and Himself,  
 Parhelion unto all things, and naught else,  
 To Him. This wouldst thou hear: how long sincee, God  
 Placed me in that high garden, from whose bounds  
 She led thee up this ladder, steep and long;  
 What spacc endured my season of delight;  
 Whence truly sprang the wrath that banish'd me;  
 And what the language, which I spake and framed.  
 Not that I tasted of the tree, my son,  
 Was in itself the eause of that exile,  
 But only my transgressing of the mark  
 Assign'd me. There, whence<sup>7</sup> at thy lady's hest  
 The Mantuan moved him, still was I debarr'd  
 This council, till the sun had made complete,  
 Four thousand and three hundred rounds and twice,  
 His annual journey; and, through every light  
 In his broad pathway, saw I him return,  
 Thousand save seventy times, the whilst I dwelt  
 Upon the earth. The language I did use  
 Was worn away, or ever Nimrod's race  
 Their unaccomplishable work began.  
 For naught, that man inelines to, e'er was lasting;  
 Left by his reason free, and variable  
 As is the sky that sways him. That he speaks,  
 Is nature's prompting: whether thus, or thus,  
 She leaves to you, as ye do most affect it.  
 Ere I deseended into Hell's abyss,  
 El was the name on earth of the Chief Good,  
 Whose joy enfolds me: Eli then 'twas call'd.  
 And so beseemeth: for, in mortals, use  
 Is as the leaf upon the bough: that goes,  
 And other comes instead. Upon the mount  
 Most high above the waters, all my life,

<sup>7</sup> "Whence." That is, from Limbo. See "Hell," Canto ii. 53. Adam says that 5,232 years elapsed from his creation to the time of his deliverance, which followed the death of Christ.

CANTO XXVII

ARGUMENT.—St. Peter bitterly rebukes the covetousness of his successors in the Apostolic See, while all the heavenly host sympathize in his indignation; they then vanish upward. Beatrice bids Dante again cast his view below. Afterward they are borne into the ninth Heaven, of which she shows him the nature and properties; blaming the perverseness of man, who places his will on low and perishable things.

**T**HEN "Glory to the Father, to the Son,  
And to the Holy Spirit," rang aloud  
Throughout all Paradise; that with the song  
My spirit reel'd, so passing sweet the strain.  
And what I saw was equal ecstasy:  
One universal smile it seem'd of all things;  
Joy past compare; gladness unutterable;  
Imperishable life of peace and love;  
Exhaustless riches, and unmeasured bliss.

Before mine eyes stood the four torches<sup>1</sup> lit:  
And that,<sup>2</sup> which first had come, began to wax  
In brightness; and, in semblance, such became,  
As Jove might be, if he and Mars were birds,  
And interchanged their plumes. Silence ensued,  
Through the blest quire; by Him, who here appoints  
Vicissitude of ministry, enjoin'd;  
When thus I heard: "Wonder not, if my hue  
Be changed; for, while I speak, these shalt thou see  
All in like manner change with me. My place  
He<sup>3</sup> who usurps on earth, (my place, ay, mine,  
Which in the presence of the Son of God  
Is void,) the same hath made my cemetery  
A common sewer of puddle and of blood:  
The more below his triumph, who from hence

<sup>1</sup> "Four torches." St. Peter, St. James, St. John, and Adam.  
<sup>2</sup> "That." St. Peter, who looked as the planet Jupiter would, if it

assumed the sanguine appearance of Mars.  
<sup>3</sup> "He." Boniface VIII.

Manglant rent. Such colour, as the sun,  
 At eve or morning, paints an adverse cloud,  
 Then saw I sprinkled over all the sky.  
 And as the unblemish'd dame, who, in herself  
 Secure of censure, yet at bare report  
 Of other's failing, shrinks with maiden fear;  
 So Beatrice, in her semblance, changed:  
 And such eclipse in Heaven, methinks, was seen,  
 When the Most Holy suffer'd. Then the words  
 Proceeded, with voice, alter'd from itself  
 So clean, the semblance did not alter more.  
 "Not to this end was Christ's spouse with my blood,  
 With that of Linus, and of Cletus,<sup>4</sup> fed;  
 That she might serve for purchase of base gold:  
 But for the purchase of this happy life,  
 Did Sextus, Pius, and Callixtus bleed,  
 And Urban;<sup>5</sup> they, whose doom was not without  
 Much weeping seal'd. No purpose was of ours,<sup>6</sup>  
 That on the right hand of our successors,  
 Part of the Christian people should be set,  
 And part upon their left; nor that the keys,  
 Which were vouchsafed me, should for ensign serve  
 Unto the banners, that do levy war  
 On the baptized; nor I, for sigil-mark,  
 Set upon sold and lying privileges:  
 Which makes me oft to bicker and turn red.  
 In shepherd's clothing, greedy wolves<sup>7</sup> below  
 Range wide o'er all the pastures. Arm of God!  
 Why longer sleep'st thou? Cahorsines and Gascons<sup>8</sup>  
 Prepare to quaff our blood. O good beginning!  
 To what a vile conclusion must thou stoop.  
 But the high Providence, which did defend,  
 Through Scipio, the world's empery for Rome,

<sup>4</sup> Bishops of Rome in the first century.

<sup>5</sup> The former two, bishops of the same see, in the second; and the others, in the fourth century.

<sup>6</sup> We did not intend that our successors should take any part in the political divisions among Christians; or that my figure (the seal of St. Peter) should serve as a mark to

authorize iniquitous grants and privileges.

<sup>7</sup> "Wolves shall succeed to teachers, grievous wolves." — Milton, "Paradise Lost," b. xii. 508.

<sup>8</sup> He alludes to Jacques d'Ossa, a native of Cahors, pope, as John XXII, in 1316, after the chair had been two years vacant, and to Clement V, a Gascon.

With not delay its succour: and thou, son,  
 Who through thy mortal weight shalt yet again  
 Return below, open thy lips, nor hide  
 What is by me not hidden." As a flood  
 Of frozen vapours streams adown the air,  
 What time the she-goat<sup>9</sup> with her skiey horn  
 Touches the sun; so saw I there stream wide  
 The vapours, who with us had linger'd late,  
 And with glad triumph deck the ethereal cope.  
 Onward my sight their semblances pursued;  
 So far pursued, as till the space between  
 From its reach sever'd them: whereat the guide  
 Celestial, marking me no more intent  
 On upward gazing, said, "Look down, and see  
 What circuit thou hast compassed." From the hour<sup>10</sup>  
 When I before had cast my view beneath,  
 All the first region overpast I saw,  
 Which from the midmost to the boundary winds;  
 That onward, thence, from Gades,<sup>11</sup> I beheld  
 The unwise passage of Laertes' son;  
 And hitherward the shore,<sup>12</sup> where thou, Europa,  
 Madest thee a joyful burden; and yet more  
 Of this dim spot had seen, but that the sun,<sup>13</sup>  
 A constellation off and more, had ta'en  
 His progress in the zodiac underneath.

Then by the spirit, that doth never leave  
 Its amorous dalliance with my lady's looks,  
 Back with redoubled ardour were mine eyes  
 Led unto her: and from her radiant smiles,  
 Whenas I turn'd me, pleasure so divine  
 Did lighten on me, that whatever bait  
 Or art or nature in the human flesh,  
 Or in its limn'd resemblance, can combine  
 Through greedy eyes to take the soul withal,

<sup>9</sup> When the sun is in Capricorn.  
<sup>10</sup> "From the hour." Since he  
 had last looked (see Canto xxii)  
 he perceived that he had passed  
 from the meridian circle to the east-  
 ern horizon; the half of our hemi-  
 sphere, and a quarter of the heaven.

<sup>11</sup> See "Hell," Canto xxvi. 106.

<sup>12</sup> Phœnicia, where Europa, daugh-  
 ter of Agenor, mounted on the back  
 of Jupiter, in his shape of a bull.

<sup>13</sup> "The sun." Dante was in the  
 constellation of Gemini, and the sun  
 in Aries. There was, therefore, part  
 of those two constellations, and the  
 whole of Taurus, between them.

Were, to her beauty, nothing. Its boon influence  
From the fair nest of Leda<sup>14</sup> rapt me forth,  
And wafted on into the swiftest Heaven.

What place for entrance Beatrice chose,  
I may not say; so uniform was all,  
Liveliest and loftiest. She my secret wish  
Divined; and, with such gladness, that God's love  
Seem'd from her visage shining, thus began:  
"Here is the goal, whence motion on his race  
Starts: motionless the centre, and the rest  
All moved around. Except the soul divine,  
Place in this Heaven is none; the soul divine,  
Wherein the love, which ruleth o'er its orb,  
Is kindled, and the virtue, that it sheds:  
One circle, light and love, enclaspings it.  
As this doth clasp the others; and to Him,  
Who draws the bound, its limit only known.  
Measured itself by none, it doth divide  
Motion to all, counted unto them forth,  
As by the fifth or half ye count forth ten.  
The vase, wherein time's roots are plunged, thou seest:  
Look elsewhere for the leaves. O mortal lust!  
That canst not lift thy head above the waves  
Which whelm and sink thee down. The will in man  
Bears goodly blossoms; but its ruddy promise  
Is, by the dripping of perpetual rain,  
Made mere abortion: faith and innocence  
Are met with but in babes; each taking leave,  
Ere cheeks with down are sprinkled: he, that fasts  
While yet a stammerer, with his tongue let loose  
Gluts every food alike in every moon:  
One, yet a babbler, loves and listens to  
His mother; but no sooner hath free use  
Of speech, than he doth wish her in her grave.  
So suddenly doth the fair child of him,  
Whose welcome is the morn and eve his parting,  
To negro blackness change her virgin white.  
"Thou, to abate thy wonder, note, that none

---

<sup>14</sup> "The fair nest of Leda." From the Gemini; thus called, because Leda was the mother of the twins, Castor and Pollux.

Are therefore wanderers. Yet before the date,  
 When through the hundredth in his reckoning dropt,  
 Pale January must be shoved aside  
 From winter's calendar, these heavenly spheres  
 Shall roar so loud, that fortune shall be fain<sup>18</sup>  
 To turn the poop, where she hath now the prow;  
 So that the fleet run onward: and true fruit,  
 Expected long, shall crown at last the bloom."

#### CANTO XXVIII

ARGUMENT.—Still in the ninth Heaven, our Poet is permitted to behold the divine essence; and then sees, in three hierarchies, the nine choirs of angels. Beatrice clears some difficulties which occur to him on this occasion.

**S**O she, who doth imparadise my soul,  
 Had drawn the veil from off our present life,  
 And bared the truth of poor mortality:  
 When lo! as one who, in a mirror, spies  
 The shining of a flambeau at his back,  
 Lit sudden ere he deem of its approach,  
 And turneth to resolve him, if the glass  
 Have told him true, and sees the record faithful  
 As note is to its metre; even thus,  
 I well remember, did befall to me,  
 Looking upon the beauteous eyes, whence love  
 Had made the leash to take me. As I turn'd:  
 And that which none, who in that volume looks,  
 Can miss of, in itself apparent, struck  
 My view; a point I saw, that darted light  
 So sharp, no lid, unclosing, may bear up  
 Against its keenness. The least star we ken  
 From hence, had seem'd a moon; set by its side,  
 As star by side of star. And so far off,  
 Perchance, as is the halo from the light  
 Which paints it, when most dense the vapour spreads;  
 There wheel'd about the point a circle of fire,

<sup>18</sup> "Fortune shall be fain." The commentators in general suppose that our Poet here augurs that great reform which he vainly hoped would follow on the arrival of the Emperor Henry VII in Italy.

Deeper into the Truth, wherein rest is  
 For every mind. Thus happiness hath root  
 In seeing, not in loving, which of sight  
 Is aftergrowth. And of the seeing such  
 The mced, as unto each, in due degree,  
 Grace and good-will their measure have assign'd.  
 The other trine, that with still opening buds  
 In this eternal springtide blossom fair,  
 Fearless of bruising from the nightly ram,<sup>2</sup>  
 Breathe up in warbled melodies threefold  
 Hosannas, blending ever: from the three,  
 Transmitted, hierarchy of gods, for aye  
 Rejoicing; Dominations first; next them,  
 Virtues; and Powers the third; the next to whom  
 Are Princcdoms and Archangcls, with glad round  
 To tread their festal ring; and last, the band  
 Angelical, disporting in their sphere.  
 All, as they circle in their orders, look  
 Aloft; and, downward, with such sway prevail,  
 That all with mutual impulsc tend to God.  
 These once a mortal view beheld. Desire  
 In Dionysius,<sup>3</sup> so intensely wrought,  
 That he, as I have done, ranged them; and named,  
 Their orders, marshal'd in his thought. From him,  
 Dissentient, one refused his sacred read.  
 But soon as in this Heaven his doubting eyes  
 Were open'd, Gregory<sup>4</sup> at his error smiled.  
 Nor marvel, that a denizen of earth  
 Should scan such secret truth: for he had learnt<sup>5</sup>  
 Both this and much beside of these our orbs,  
 From an eye-witness to Heaven's mysteries."

<sup>2</sup> Not injured, like spring products, by the influence of autumn, when the constellation Arics rises at sunset.

<sup>3</sup> The Arcopagite, in his book "De Cœlesti Hierarchiâ."

<sup>4</sup> "Gregory." Gregory the Great.

<sup>5</sup> "He had learnt." Dionysius, he says, had learnt from St. Paul. The book above referred to, which goes under his name, was the production of a later age. In Bishop Bull's seventh sermon, which treats of the different degrees of beatitude

in Heaven, there is much that resembles what is said on the same subject by our Poet. The learned prelate, however, appears a little inconsistent, when, after having blamed Dionysius the Arcopagite, "for reckoning up exactly the several orders of the angelical hierarchy, as if he had seen a muster of the heavenly host before his eyes" (v. i. p. 313), he himself speaks more particularly of the several orders in the celestial hierarchy than Holy Scripture warrants.

ARGUMENT.—Beatrice beholds, in the mirror of divine truth, some doubts which had entered the mind of Dante. These she resolves; and then digresses into a vehement reprehension of certain theologians and preachers in those days, whose ignorance or avarice induced them to substitute their own inventions for the pure word of the Gospel.

NO longer, than what time Latona's twins  
 Cover'd of Libra and the fleecy star,  
 Together both, girding the horizon hang;  
 In even balance, from the zenith poised;  
 Till from that verge, each, changing hemisphere,  
 Part the nice level; e'en so brief a space  
 Did Beatrice's silence hold. A smile  
 Sat painted on her cheek; and her fix'd gaze  
 Bent on the point, at which my vision fail'd:  
 When thus, her words resuming, she began:  
 "I speak, nor what thou wouldst inquire demand;  
 For I have mark'd it, where all time and place  
 Are present. Not for increase to Himself  
 Of good, which may not be increased, but forth  
 To manifest His glory by its beams;  
 Inhabiting His own eternity,  
 Beyond time's limit or what bound soe'er  
 To circumscribe His being; as He will'd,  
 Into new natures, like unto Himself,  
 Eternal Love unfolded. Nor before,  
 As if in dull inaction, torpid, lay;  
 For, not in process of before or aft,  
 Upon these waters moved the Spirit of God.  
 Simple and mix'd both form and substance, forth  
 To perfect being started, like three darts  
 Shot from a bow three-corded. And as ray  
 In crystal, glass, and amber, shines entire,  
 E'en at the moment of its issuing; thus  
 Did, from the eternal Sovran, beam entire  
 His threefold operation, at one act  
 Produced coeval. Yet, in order, each  
 Created his due station knew: those highest,

---



The lowest; in the midst, bound with strict league,  
 Intelligence and power, unsever'd bond.  
 Long tract of ages by the Angels past,  
 Ere the creating of another world,  
 Described on Jerome's pages,<sup>1</sup> thou hast seen.  
 But that what I disclose to thee is true,  
 Those penmen,<sup>2</sup> whom the Holy Spirit moved  
 In many a passage of their sacred book,  
 Attest; as thou by diligent search shalt find:  
 And reason,<sup>3</sup> in some sort, discerns the same,  
 Who scarce would grant the heavenly ministers,  
 Of their perfection void, so long a space.  
 Thus when and where these spirits of love were made,  
 Thou know'st, and how: and, knowing, hast allay'd  
 Thy thirst, which from the triple question<sup>4</sup> rose.  
 Ere one had reckon'd twenty, e'en so soon,  
 Part of the Angels fell: and in their fall,  
 Confusion to your elements ensued.  
 The others kept their station: and this task,  
 Whereon thou look'st, began, with such delight,  
 That they surcease not ever, day nor night,  
 Their circling. Of that fatal lapse the cause  
 Was the curst pride of him, whom thou hast seen  
 Pent with the world's incumbrance. Those, whom here  
 Thou seest, were lowly to confess themselves  
 Of His free bounty, who had made them apt  
 For ministries so high: therefore their views  
 Were, by enlightening grace and their own merit,  
 Exalted; so that in their will confirm'd  
 They stand, nor fear to fall. For do not doubt,  
 But to receive the grace, which Heaven vouchsafes,  
 Is meritorious, even as the soul  
 With prompt affection welcometh the guest.  
 Now, without further help, if with good heed

<sup>1</sup> St. Jerome had described the Angels as created long before the rest of the universe; an opinion which Thomas Aquinas controverted.  
<sup>2</sup> As in Gen. i. 1, and Eccles. xviii. 1.  
<sup>3</sup> "Reason." The heavenly ministers ("moti") would have ex-

isted to no purpose if they had been created before the corporeal world, which they were to govern.  
<sup>4</sup> He had wished to know where, when, and how the Angels had been created, and these three questions had been resolved.

This consistory round about mayst scan,  
And gaze thy fill. But, since thou hast on earth  
Heard vain disputers, reasoners in the schools,  
Canvass the angelic nature, and dispute  
Its powers of apprehension, memory, choice;  
Therefore, 'tis well thou take from me the truth,  
Pure and without disguise; which they below,  
Equivocating, darken and perplex.

"Know thou, that, from the first, these substances,  
Rejoicing in the countenance of God,  
Have held unceasingly their view, intent  
Upon the glorious vision, from the which  
Nought absent is nor hid: where then no change  
Of newness, with succession, interrupts,  
Remembrance, there, needs none to gather up  
Divided thought and images remote.

"So that men, thus at variance with the truth,  
Dream, though their eyes be open; reckless some  
Of error; others well aware they err,  
To whom more guilt and shame are justly due.  
Each the known track of sage philosophy  
Deserts, and has a bye-way of his own:  
So much the restless eagerness to shine,  
And love of singularity, prevail.  
Yet this, offensive as it is, provokes  
Heaven's anger less, than when the Book of God  
Is forced to yield to man's authority,  
Or from its straightness warp'd: no reckoning made  
What blood the sowing of it in the world  
Has cost; what favour for himself he wins,  
Who meekly clings to it. The aim of all  
Is how to shine: e'en they, whose office is  
To preach the Gospel, let the Gospel sleep,  
And pass their own inventions off instead.  
One tells, how at Christ's suffering the wan moon  
Bent back her steps, and shadow'd o'er the sun  
With intervenient disk, as she withdrew:  
Another, how the light shrouded itself  
Within its tabernacle, and left dark

---

Such fables Florence in her pulpit hears,  
 Banded about more frequent, than the names  
 Of Bindi and of Lapi<sup>5</sup> in her streets.  
 The sheep, meanwhile, poor witless ones, return  
 From pasture, fed with wind: and what avails  
 For their excuse, they do not see their harm?  
 Christ said not to His first conventicle,  
 'Go forth and preach impostures to the world,'  
 But gave them truth to build on; and the sound  
 Was mighty on their lips: nor needed they,  
 Beside the Gosepl, other spear or shield,  
 To aid them in their warfare for the faith.  
 The preacher now provides himself with store  
 Of jests and gibes; and, so there be no lack  
 Of laughter, while he vents them, his big cowl  
 Distends, and he has won the meed he sought:  
 Could but the vulgar catch a glimpse the while  
 Of that dark bird which nestles in his hood,  
 They scarce would wait to hear the blessing said,  
 Which now the dotards hold in such esteem,  
 That every counterfeit, who spreads abroad  
 The hands of holy promise, finds a throng  
 Of credulous fools beneath. Saint Anthony  
 Fattens with this his swine,<sup>6</sup> and others worse  
 Than swine, who diet at his lazy board,  
 Paying with unstampt metal<sup>7</sup> for their fare,  
 "But (for we far have wander'd) let us seek  
 The forward path again; so as the way  
 Be shorten'd with the time. No mortal tongue,  
 Nor thought of man, hath ever reach'd so far,  
 That of these natures he might count the tribes.  
 What Daniel<sup>8</sup> of their thousands hath reveal'd,  
 With finite number, infinite conceals.  
 The fountain, at whose source these drink their beams,

<sup>5</sup> Common names at Florence.

<sup>6</sup> On the sale of these blessings, the brothers of St. Anthony supported themselves and their paramours. From behind the swine of St. Anthony, our Poet levels a blow at Boniface VIII, from whom, in 1297,

they obtained the privileges of an independent congregation.

<sup>7</sup> With false indulgences.

<sup>8</sup> "Daniel." "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him."—Dan. vii. 10.

As there are splendours that it shines on: each  
According to the virtue it conceives,  
Differing in love and sweet affection.  
Look then how lofty and how huge in breadth  
The eternal Might, which, broken and dispersed  
Over such countless mirrors, yet remains  
Whole in itself and one, as at the first."

CANTO XXX

ARGUMENT.—Dante is taken up with Beatrice into the Empyrean; and there having his sight strengthened by her aid, and by the virtue derived from looking on the River of Light, he sees the triumph of the Angels and of the souls of the blessed.

NOON'S fervid hour perchance six thousand miles<sup>1</sup>  
From hence is distant; and the shadowy cone  
Almost to level on our earth declines;  
When, from the midmost of this blue abyss,  
By turns some star is to our vision lost.  
And straightway as the handmaid of the sun  
Puts forth her radiant brow, all light by light,  
Fade; and the spangled firmament shuts in,  
E'en to the loveliest of the glittering throng.  
Thus vanish'd gradually from my sight  
The triumph, which plays ever round the point,  
That overcame me, seeming (for it did)  
Engirt<sup>2</sup> by that it girdeth. Wherefore love,  
With loss of other object, forced me bend  
Mine eyes on Beatrice once again.  
If all, that hitherto is told of her,  
Were in one praise concluded, 'twere too weak  
To furnish out this turn. Mine eyes did look  
On beauty, such, as I believe in sooth,  
Not merely to exceed our human; but,

<sup>1</sup> He compares the vanishing of the vision to the fading away of the stars at dawn, when it is noon-day 6,000 miles off, and the shadow, formed by the earth over the part

of it inhabited by the Poet, is about to disappear.

<sup>2</sup> Appearing to be encompassed by these angelic bands, which are in reality encompassed by it.

---

Enjoy it. At this point o'erpower'd I fail;  
Unequal to my theme; as never bard  
Of buskin or of sock hath fail'd before.  
For as the sun doth to the feeblest sight,  
E'en so remembrance of that witching smile  
Hath dispossest my spirit of itself.  
Not from that day, when on this earth I first  
Beheld her charms, up to that view of them,  
Have I with song applausive ever ceased  
To follow; but now follow them no more;  
My course here bounded, as each artist's is,  
When it doth touch the limit of his skill.

She (such as I bequeath her to the bruit  
Of louder trump than mine, which hasteneth on  
Urging its arduous matter to the close.)  
Her words resumed, in gesture and in voice  
Resembling one accusom'd to command:  
"Forth<sup>3</sup> from the last corporeal are we come  
Into the Heaven, that is unbodied light;  
Light intellectual, replete with love;  
Love of true happiness, replete with joy;  
Joy, that transcends all sweetness of delight.  
Here shalt thou look on either mighty host<sup>4</sup>  
Of Paradise; and one in that array.  
Which in the final judgment thou shalt see."

As when the lightning, in a sudden spleen  
Unfolded, dashes from the blinding eyes  
The visive spirits, dazzled and bedimm'd;  
So, round about me, fulminating streams  
Of living radiance play'd, and left me swathed  
And veiled in dense impenetrable blaze.  
Such weal is in the love, that stills this Heaven;  
For its own flame<sup>5</sup> the torch thus fitting ever.

No sooner to my listening ear had come  
The brief assurance, than I understood  
New virtue into me infused, and sight

<sup>3</sup>From the ninth sphere to the  
Empyrean, which is mere light.

<sup>4</sup>Of Angels, that remained faith-  
ful, and of beatified souls; the lat-

ter in the form they will have at  
the last day.

<sup>5</sup>Thus disposing the spirits to re-  
ceive its own beatific light.

Excess of light however pure. I look'd;  
And, in the likeness of a river, saw  
Light flowing, from whose amber-seeming waves  
Flash'd up effulgence, as they glided on  
'Twixt banks, on either side, painted with spring,  
Incredible how fair: and, from the tide,  
There ever and anon, outstarting, flew  
Sparkles instinct with life; and in the flowers  
Did set them, like to rubies, chased in gold:  
Then, as if drunk with odours, plunged again  
Into the wondrous flood; from which, as one  
Re-enter'd, still another rose. "The thirst  
Of knowledge high, whereby thou art inflamed,  
To search the meaning of what here thou seest,  
The more it warms thee, pleases me the more,  
But first behoves thee of this water drink,  
Or e'er that longing be allay'd." So spake  
The day-star of mine eyes: then thus subjoin'd:  
"This stream; and these, forth issuing from its gulf,  
And diving back, a living topaz each;  
With all this laughter on its bloomy shores;  
Are but a preface, shadowy of the truth  
They emblem: not that, in themselves, the things  
Are crude; but on thy part is the defect,  
For that thy views not yet aspire so high."

Never did babe, that had outslept his wont,  
Rush, with such eager straining, to the milk,  
As I toward the water; bending me,  
To make the better mirrors of mine eyes  
In the refining wave: and as the eaves  
Of mine eyelids did drink of it, forthwith  
Seem'd it unto me turn'd from length to round.  
Then as a troop of maskers, when they put  
Their vizors off, look other than before;  
The counterfeited semblance thrown aside:  
So into greater jubilee were changed  
Those flowers and sparkles; and distinct I saw,  
Before me, either court of Heaven display'd.

O prime enlightener! thou who gavest me strength

---

Grant virtue now to utter what I kenn'd.

There is in Heaven a light, whose goodly shine  
Makes the Creator visible to all  
Created, that in seeing Him alone  
Have peace; and in a circle spreads so far,  
That the circumference were too loose a zone  
To girdle in the sun. All is one beam,  
Reflected from the summit of the first,  
That moves, which being hence and vigour takes.  
And as some cliff, that from the bottom eyes  
His image mirror'd in the crystal flood,  
As if to admire his brave apparelling  
Of verdure and of flowers; so, round about,  
Eying the light, on more than million thrones,  
Stood, eminent, whatever from our earth  
Has to the skies return'd. How wide the leaves,  
Extended to their utmost, of this rose,  
Whose lowest step embosoms such a space  
Of ample radiance! Yet, nor amplitude  
Nor height impeded, but my view with ease  
Took in the full dimensions of that joy.  
Near or remote, what there avails, where God  
Immediate rules, and Nature, awed, suspends  
Her sway? Into the yellow of the rose  
Perennial, which, in bright expansiveness,  
Lays forth its gradual blooming, redolent  
Of praises to the never-wintering sun.  
As one, who fain would speak yet holds his peace,  
Beatrice led me; and. "Behold," she said,  
"This fair assemblage; stoles of snowy white,  
How numberless. The city, where we dwell,  
Behold how vast; and these our seats so throng'd,  
Few now are wanting here. In that proud stall,  
On which, the crown, already o'er its state  
Suspended, holds thine eyes—or e'er thyself  
Mayst at the wedding sup—shall rest the soul  
Of the great Harry,<sup>6</sup> he who, by the world

<sup>6</sup> "Of the great Harry." The 1313. Henry, Count of Luxemburg,  
Emperor Henry VII, who died in held the imperial power three years

Before her day be ripe. But ye are sick,  
 And in your tetchy wantonness as blind,  
 As is the bantling, that of hunger dies,  
 And drives away the nurse. Nor may it be,  
 That he,<sup>7</sup> who in the sacred forum sways,  
 Openly or in secret, shall with him  
 Accordant walk: whom God will not endure  
 I' the holy office long; but thrust him down  
 To Simon Magus, where Alagna's priest<sup>8</sup>  
 Will sink beneath him: such will be his meed."

# CANTO XXXI

ARGUMENT.—The Poet expatiates further on the glorious vision described in the last Canto. On looking round for Beatrice, he finds that she has left him, and that an old man is at his side. This proves to be St. Bernard, who shows him that Beatrice has returned to her throne, and then points out to him the blessedness of the Virgin Mother.

**I**N fashion, as a snow white rose, lay then  
 Before my view the saintly multitude,<sup>1</sup>  
 Which in His own blood Christ espoused. Meanwhile,  
 That other host,<sup>2</sup> that soar aloft to gaze  
 And celebrate His glory, whom they love,  
 Hover'd around; and, like a troop of bees,  
 Amid the vernal sweets alighting now,  
 Now, clustering, where their fragrant labour glows,  
 Flew downward to the mighty flower, or rose  
 From the redundant petals, streaming back  
 Unto the steadfast dwelling of their joy,  
 Faces had they of flame, and wings of gold:  
 The rest was whiter than the driven snow;  
 And, as they flitted down into the flower,

seven months and eighteen days from his first coronation to his death. He was a man wise and just and gracious; brave in arms; a man of honor and a good Catholic; and although by his lineage he was of no great condition, yet he was of a magnanimous heart, much feared and held in awe.

<sup>7</sup> Clement V. See Canto xxvii. 53.  
<sup>8</sup> "Alagna's priest." Pope Boniface VIII. "Hell," Canto xix.

<sup>79</sup> <sup>1</sup> Human souls advanced to this state of glory through the mediation of Christ.

<sup>2</sup> "That other host." The Angels.



Whisper'd the peace and ardour, which they won  
From that soft winnowing. Shadow none, the vast  
Interposition of such numerous flight  
Cast, from above, upon the flower, or view  
Obstructed aught. For, through the universe,  
Wherever merited, celestial light  
Glides freely, and no obstacle prevents.

All there, who reign in safety and in bliss,  
Ages long past or new, on one sole mark  
Their love and vision fix'd. O trinal beam  
Of individual star, that charm'st them thus!  
Vouchsafe one glance to gild our storm below.<sup>3</sup>

If the grim brood,<sup>4</sup> from Arctic shores that roam'd,  
(Where Helice<sup>5</sup> for ever, as she wheels,  
Sparkles a mother's fondness on her son,)  
Stood in mute wonder 'mid the works of Rome,  
When to their view the Lateran arose  
In greatness more than earthly; I, who then  
From human to divine had past, from time  
Unto eternity, and out of Florence  
To justice and to truth, how might I chuse  
But marvel too? 'Twixt gladness and amaze,  
In sooth no will had I to utter aught,  
Or hear. And, as a pilgrim, when he rests  
Within the temple of his vow, looks round  
In breathless awe, and hopes some time to tell  
Of all its goodly state; e'en so mine eyes  
Coursed up and down along the living light,  
Now low, and now aloft, and now around,  
Visiting every step. Looks I beheld,  
Where charity in soft persuasion sat;  
Smiles from within, and radiance from above;  
And, in each gesture, grace and honour high.

So roved my ken, and in its general form  
All Paradise survey'd: when round I turn'd  
With purpose of my lady to inquire

<sup>3</sup> To guide us through the dangers  
of this tempestuous life.

<sup>4</sup> "If the grim brood." The north-  
ern hordes who invaded Rome.

<sup>5</sup> "Helice." Callisto, and her son  
Arcas, changed into the constella-  
tion of the Greater Bear and Arcto-  
phylax, or Boötes.

But answer found from other than I ween'd;  
For, Beatrice, when I thought to see,  
I saw instead a senior, at my side,  
Robed, as the rest, in glory. Joy benign  
Glow'd in his eye, and o'er his cheek diffused,  
With gestures such as spake a father's love.  
And, "Whither is she vanish'd?" straight I ask'd.  
"By Beatrice summon'd," he replied,  
"I come to aid thy wish. Looking aloft  
To the third circle from the highest, there  
Behold her on the throne, wherein her merit  
Hath placed her." Answering not, mine eyes I raised,  
And saw her, where aloof she sat, her brow  
A wreath reflecting of eternal beams.  
Not from the centre of the sea so far  
Unto the region of the highest thunder,  
As was my ken from hers; and yet the form  
Came through that medium down, unmix'd and pure.  
"O Lady! thou in whom my hopes have rest;  
Who, for my safety, hast not scorn'd, in Hell  
To leave the traces of thy footsteps mark'd;  
For all mine eyes have seen, I to thy power  
And goodness, virtue owe and grace. Of slave  
Thou hast to freedom brought me: and no means,  
For my deliverance apt, hast left untried.  
Thy liberal bounty still toward me keep:  
That, when my spirit, which thou madest whole,  
Is loosen'd from this body, it may find  
Favour with thee." So I my suit preferr'd:  
And she, so distant, as appear'd, look'd down,  
And smiled; then toward the eternal fountain turn'd.  
And thus the senior, holy and revered:  
"That thou at length mayst happily conclude  
Thy voyage, (to which end I was despatch'd,  
By supplication moved and holy love,)  
Let thy upsoaring vision range, at large,  
This garden through: for so, by ray divine  
Kindled, thy ken a higher flight shall mount;  
And from Heaven's Queen, whom fervent I adore,

---

Am her own faithful Bernard."<sup>6</sup> Like a wight,  
 Who haply from Croatia wends to see  
 Our Veronica,<sup>7</sup> and, the while 'tis shown,  
 Hangs over it with never-sated gaze,  
 And, all that he hath heard revolving, saith  
 Unto himself in thought: "And didst Thou look  
 E'en thus, O Jesus, my true Lord and God?  
 And was this semblance Thine?" So gazed I then  
 Adoring; for the charity of him,<sup>8</sup>  
 Who musing, in this world that peace enjoy'd,  
 Stood livelily before me. "Child of grace!"  
 Thus he began: "Thou shalt not knowledge gain  
 Of this glad being, if thine eyes are held  
 Still in this depth below. But search around  
 The circles, to the furthest, till thou spy  
 Seated in state, the Queen<sup>9</sup> that of this realm  
 Is sovran." Straight mine eyes I raised; and bright,  
 As, at the birth of morn, the eastern clime  
 Above the horizon, where the sun declines;  
 So to mine eyes, that upward, as from vale  
 To mountain sped, at the extreme bound, a part  
 Excell'd in lustre all the front opposed.  
 And as the glow burns ruddiest o'er the wave,  
 That waits the ascending team, which Phaëton  
 Ill knew to guide, and on each part the light  
 Diminish'd fades, intensest in the midst;  
 So burn'd the peaceful oriflame, and slack'd  
 On every side the living flame decay'd.  
 And in that midst their sportive pennons waved  
 Thousands of Angels; in resplendence each  
 Distinct, and quaint adornment. At their glee

<sup>6</sup> "Bernard." St. Bernard, the venerable Abbot of Clairvaux, and the great promoter of the Second Crusade, who died A. D. 1153, in his sixty-third year. He has been termed the last of the fathers of the Church. That the part he acts in the present poem should be assigned to him, appears somewhat remarkable, when we consider that he severely censured the new festival established in honor of the Immacu-

late Conception of the Virgin, and opposed the doctrine itself with the greatest vigor, as it supposed her being honored with a privilege which belonged to Christ alone.

<sup>7</sup> A copy in miniature of the picture of Christ, which is supposed to have been miraculously imprinted upon a handkerchief preserved in the church of St. Peter at Rome.

<sup>8</sup> "Him." St. Bernard.

<sup>9</sup> "The queen." The Virgin Mary.

That joy was in the eyes of all the blest.  
 Had I a tongue in eloquence as rich,  
 As is the colouring in fancy's loom,  
 'Twere all too poor to utter the least part  
 Of that enchantment. When he saw mine eyes  
 Intent on her, that charm'd him; Bernard gazed  
 With so exceeding fondness, as infused  
 Ardour into my breast, unfelt before.

## CANTO XXXII

ARGUMENT.—St. Bernard shows him, on their several thrones, the other blessed souls, of both the Old and New Testament; explains to him that their places are assigned them by grace, and not according to merit; and, lastly, tells him that if he would obtain power to descry what remained of the heavenly vision, he must unite with him in supplication to Mary.

**F**REELY the sage, though wrapt in musings high,  
 Assumed the teacher's part, and mild began:  
 "The wound, that Mary closed, she<sup>1</sup> open'd first,  
 Who sits so beautiful at Mary's feet.  
 The third in order, underneath her, lo!  
 Rachel with Beatrice: Sarah next;  
 Judith; Rebecca; and the gleaner-maid,  
 Meek ancestress<sup>2</sup> of him, who sang the songs  
 Of sore repentance in his sorrowful mood.  
 All, as I name them, down from leaf to leaf,  
 Are, in gradation, throned on the rose.  
 And from the seventh step, successively,  
 Adown the breathing tresses of the flower,  
 Still doth the file of Hebrew dames proceed.  
 For these are a partition wall, whereby  
 The sacred stairs are sever'd, as the faith  
 In Christ divides them. On this part, where blooms  
 Each leaf in full maturity, are set  
 Such as in Christ, or e'er He came, believed.  
 On the other, where an intersected space

<sup>1</sup> Eve.

<sup>2</sup> Ruth, the ancestress of David.

Yet shows the semicircle void, abide  
 All they, who look'd to Christ already come  
 And as our Lady on her glorious stool,  
 And they who on their stools beneath her sit,  
 This way distinction make; e'en so on his,  
 The mighty Baptist that way marks the line  
 (He who endured the desert, and the pains  
 Of martyrdom, and, for two years,<sup>3</sup> of Hell,  
 Yet still continued holy), and beneath,  
 Augustin;<sup>4</sup> Francis;<sup>5</sup> Benedict;<sup>6</sup> and the rest,  
 Thus far from round to round. So Heaven's decree  
 Forecasts, this garden equally to fill,  
 With faith in either view, past or to come.  
 Learn too, that downward from the step, which cleaves,  
 Midway, the twain compartments, none there are  
 Who place obtain for merit of their own,  
 But have through others' merit been advanced,  
 On set conditions; spirits all released,  
 Ere for themselves they had the power to chuse.  
 And, if thou mark and listen to them well,  
 Their childish looks and voice declare as much.  
 "Here, silent as thou art, I know thy doubt;  
 And gladly will I loose the knot, wherein  
 Thy subtil thoughts have bound thee. From this realm  
 Excluded, chance no entrance here may find;  
 No more than hunger, thirst, or sorrow can.  
 A law immutable hath stablish'd all;  
 Nor is there aught thou seest, that doth not fit,  
 Exactly, as the finger to the ring.  
 It is not, therefore, without cause, that these  
 O'erspeedy comers to immortal life,  
 Are different in their shares of excellence.  
 Our Sovran Lord, that settleth this estate  
 In love and in delight so absolute,  
 That wish can dare no further, every soul,  
 Created in His joyous sight to dwell,  
 With grace, at pleasure, variously endows.

<sup>3</sup> The time that elapsed between  
 the death of the Baptist and his  
 redemption by the death of Christ.

<sup>4</sup> Bishop of Hippo, fourth century.  
 See also Canto x. 117.  
<sup>5</sup> "Francis." See Canto xi.  
<sup>6</sup> "Benedict." See Canto xxii.

And for a proof the effect may well suffice.  
And 'tis moreover most expressly mark'd  
In holy Scripture, where the twins are said  
To have struggled in the womb. Therefore, as grace  
Inweaves the coronet, so every brow  
Wearcth its proper hue of orient light.  
And mercy in respect to his prime gift,  
Not in reward of meritorious deed,  
Hath each his several degree assign'd.  
In early times with their own innocence  
More was not wanting, than the parents' faith,  
To save them: those first ages past, behoved  
That circumcision in the males should imp  
The flight of innocent wings: but since the day  
Of grace hath come, without baptismal rites  
In Christ accomplish'd, innocence herself  
Must linger yet below. Now raise thy view  
Unto the visage most resembling Christ:  
For, in her splendour only, shalt thou win  
The power to look on Him." Forthwith I saw  
Such floods of gladness on her visage shower'd,  
From holy spirits, winging that profound;  
That, whatsoever I had yet beheld,  
Had not so much suspended me with wonder,  
Or shown me such similitude of God.  
And he, who had to her descended, once,  
On earth, now hail'd in Heaven; and on poised wing,  
"Ave, Maria, Gratia Plena," sang:  
To whose sweet anthem all the blissful court,  
From all parts answering, rang: that holier joy  
Brooded the deep serene. "Father revered!  
Who deign'st, for me, to quit the pleasant place  
Wherein thou sittest, by eternal lot;  
Say, who that Angel is, that with such glee  
Beholds our Queen, and so enamour'd glows  
Of her high beauty, that all fire he seems."  
So I again resorted to the lore  
Of my wise teacher, he, whom Mary's charms  
Embellish'd, as the sun the morning star;  
Who thus in answer spake: "In him are summ'd,

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Whate'er of buxomness and free delight  
 May be in spirit, or in Angel, met:  
 And so beseems: for that he bare the palm  
 Down unto Mary, when the Son of God  
 Vouchsafed to clothe Him in terrestrial weeds.  
 Now let thine eyes wait heedful on my words;  
 And note thou of this just and pious realm  
 The chiefest nobles. Those, highest in bliss,  
 The twain, on each hand next our Empress throned,  
 Are as it were two roots unto this rose:  
 He to the left, the parent, whose rash taste  
 Proves bitter to his seed; and, on the right,  
 That ancient father of the holy Church,  
 Into whose keeping Christ did give the keys  
 Of this sweet flower; near whom behold the seer,<sup>7</sup>  
 That, ere he died, saw all the grievous times  
 Of the fair bride, who with the lance and nails  
 Was won. And, near unto the other, rests  
 The leader, under whom, on manna, fed  
 The ungrateful nation, fickle and perverse.  
 On the other part, facing to Peter, lo!  
 Where Anna sits, so well content to look  
 On her loved daughter, that with moveless eye  
 She chants the loud hosanna: while, opposed  
 To the first father of your mortal kind,  
 Is Lucia,<sup>8</sup> at whose heart thy lady sped,  
 When on the edge of ruin closed thine eye.  
 "But (for the vision hasteneth to an end)  
 Here break we off, as the good workman doth,  
 That shapes the cloak according to the cloth;  
 And to the Primal Love our ken shall rise;  
 That thou mayst penetrate the brightness, far  
 As sight can bear thee. Yet, alas! in sooth  
 Beating thy pennons, thinking to advance,  
 Thou backward fall'st. Grace then must first be gain'd;  
 Her grace, whose might can help thee. Thou in prayer  
 Seek her: and, with affection, whilst I sue,  
 Attend, and yield me all thy heart." He said;  
 And thus the saintly orison began.

<sup>7</sup> St. John.    <sup>8</sup> See "Hell," Canto ii. 97, and "Purgatory," Canto ix. 50.

ARGUMENT.—St. Bernard supplicates the Virgin Mary that Dante may have grace given him to contemplate the brightness of the Divine Majesty, which is accordingly granted; and Dante then himself prays to God for ability to show forth some part of the celestial glory in his writings. Lastly, he is admitted to a glimpse of the great mystery; the Trinity, and the Union of Man with God.

“**O** VIRGIN MOTHER, daughter of thy Son!  
 Created beings all in lowliness  
 Surpassing, as in height above them all;  
 Term by the eternal counsel pre-ordain'd;  
 Ennobler of thy nature, so advanced  
 In thee, that its great Maker did not scorn,  
 To make Himself his own creation;  
 For in thy womb rekindling shone the love  
 Reveal'd, whose genial influence makes now  
 This flower to germin in eternal peace:  
 Here thou to us, of charity and love,  
 Art, as the noon-day torch; and art, beneath,  
 To mortal men, of hope a living spring.  
 So mighty art thou, Lady, and so great,  
 That he, who grace desireth, and comes not  
 To thee for aidance, fain would have desire  
 Fly without wings. Not only him, who asks,  
 Thy bounty succours; but doth freely oft  
 Forerun the asking. Whatsoe'er may be  
 Of excellence in creature, pity mild,  
 Relenting mercy, large munificence,  
 Are all combined in thee. Here kneeleth one,  
 Who of all spirits hath review'd the state,  
 From the world's lowest gap unto this height.  
 Suppliant to thee he kneels, imploring grace  
 For virtue yet more high, to lift his ken  
 Toward the Bliss Supreme. And I, who ne'er  
 Coveted sight, more fondly, for myself,  
 Than now for him, my prayers to thee prefer,  
 (And pray they be not scant,) that thou wouldst  
 Each cloud of his mortality away, [drive  
 Through thine own prayers, that on the sovran joy



Unveil'd he gaze. This yet, I pray thee, guess,  
Who canst do what thou wilt; that in him thou  
Wouldst, after all he hath beheld, preserve  
Affection sound, and human passions quell.  
Lo! where, with Beatrice, many a saint  
Stretch their clasp'd hands, in furtherance of my suit."

The eyes, that Heaven with love and awe regards,  
Fix'd on the suitor, witness'd, how benign  
She looks on pious prayers: then fasten'd they  
On the everlasting light, wherein no eye  
Of creature, as may well be thought, so far  
Can travel inward. I, meanwhile, who drew  
Near to the limit, where all wishes end,  
The ardour of my wish (for so behoved)  
Ended within me. Beckoning smiled the sage,  
That I should look aloft: but, ere he bade,  
Already of myself aloft I look'd;  
For visual strength, refining more and more,  
Bare me into the ray authentic  
Of sovran light. Thenceforward, what I saw,  
Was not for words to speak, nor memory's self  
To stand against such outrage on her skill.

As one, who from a dream awaken'd, straight,  
All he hath seen forgets; yet still retains  
Impression of the feeling in his dream;  
E'en such am I: for all the vision dies,  
As 'twere, away; and yet the sense of sweet,  
That sprang from it, still trickles in my heart.  
Thus in the sun-thaw is the snow unseal'd;  
Thus in the winds on flitting leaves was lost  
The Sibyl's sentence. O eternal beam! [soar?]  
(Whose height what reach of mortal thought may  
Yield me again some little particle  
Of what Thou then appearedst; give my tongue  
Power, but to leave one sparkle of Thy glory,  
Unto the race to come, that shall not lose  
Thy triumph wholly, if Thou waken aught  
Of memory in me, and endure to hear  
The record sound in this unequal strain.

Such keenness from the living ray I met,

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I had been lost; but, so embolden'd, on  
I pass'd, as I remember, till my view  
Hover'd the brink of dread infinitude.

O grace, unenvying of Thy boon! that gavest  
Boldness to fix so earnestly my ken  
On the everlasting splendour, that I look'd,  
While sight was unconsumed, and, in that depth,  
Saw in one volume clasp'd of love, whate'er  
The universe unfolds; all properties  
Of substance and of accident, beheld,  
Compounded, yet one individual light  
The whole. And of such bond methinks I saw  
The universal form; for that whenc'er  
I do but speak of it, my soul dilates  
Beyond her proper self; and, till I speak,  
One moment seems a longer lethargy,  
Than five-and-twenty ages had appear'd  
To that emprise, that first made Neptune wonder  
At Argo's shadow darkening on his flood.

With fixed heed, suspense and motionless,  
Wondering I gazed; and admiration still  
Was kindled as I gazed. It may not be,  
That one, who looks upon that light, can turn  
To other object, willingly, his view.  
For all the good, that will may covet, there  
Is summ'd; and all, elsewhere defective found,  
Complete. My tongue shall utter now, no more  
E'en what remembrance keeps, than could the babe's  
That yet is moisten'd at his mother's breast.  
Not that the semblance of the living light  
Was changed, (that ever as at first remain'd,)  
But that my vision quickening, in that sole  
Appearance, still new miracles descried,  
And toil'd me with the change. In that abyss  
Of radiance, clear and lofty, seem'd, methought,  
Three orbs of triple hue, clipt in one bound.<sup>1</sup>

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<sup>1</sup>"Three orbs of triple hue, clipt in one bound." The Trinity. This passage may be compared to what Plato, in his second Epistle, enigmatically says of a first, second, and third, and of the impossibility that

As rainbow is from rainbow: and the third  
 Seem'd fire, breathed equally from both. O speech!  
 How feeble and how faint art thou, to give  
 Conception birth. Yet this to what I saw  
 Is less than little. O eternal Light!  
 Sole in Thyself that dwell'st; and of Thyself  
 Sole understood, past, present, or to come;  
 Thou smiledst, on that circling,<sup>2</sup> which in Thee  
 Seem'd as reflected splendour, while I mused;  
 For I therein, methought, in its own hue  
 Beheld our image painted: steadfastly  
 I therefore pored upon the view. As one,  
 Who versed in geometric lore, would fain  
 Measure the circle; and, though pondering long  
 And deeply, that beginning, which he needs,  
 Finds not: e'en such was I, intent to scan  
 The novel wonder, and trace out the form,  
 How to the circle fitted, and therein  
 How placed: but the flight was not for my wing;  
 Had not a flash darted athwart my mind,  
 And, in the spleen, unfolded what it sought.  
 Here vigour fail'd the towering fantasy:  
 But yet the will roll'd onward, like a wheel  
 In even motion, by the Love impell'd,  
 That moves the sun in Heaven and all the stars.

the human soul should attain to  
 what it desires to know of them, by  
 means of anything akin to itself.  
<sup>2</sup> "That circling." The second of

the circles, "Light of Light," in  
 which he dimly beheld the mystery  
 of the Incarnation.

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*Affiation*, the act of blowing upon, or the state of being blown upon.  
*Agnized*, acknowledged; recognized; learnt.  
*Backing*, hindering.  
*Besteads*, profits.  
*Betraying*, discovering, betraying.  
*Brachs*, female hounds; dogs that pursue their prey by the scent.  
*Burgein*, bud, put forth branches.  
*Champaign*, flat, open country.  
*Charlemain*, Charlemagne: Charles the Great.  
*Chuses*, chooses.  
*Cirque*, a circle; an encircling cliff.  
*Cittern*, a musical instrument, like a guitar, but strung with wire instead of gut.  
*Cloked*, concealed; disguised; contradicted.  
*Cope*, head-covering; summit; canopy.  
*Curule-chair*, among the Romans a chair of state reserved under the Republic for officers of high dignity, hence called "curule magistrates."  
*Cyon*, scion.  
*Doddered*, overgrown with dodder, or slender, twining, leafless parasites, involving and destroying the whole plant on which they grow.  
*Dispred*, expanded.  
*Empery*, empire, sovereignty, dominion.  
*Emprise*, undertaking of great import and risk.  
*Featly*, dexterously; nimbly.  
*Erst*, formerly.  
*Fardel*, burden.  
*Foison*, outpouring; abundance.  
*Foss*, moat; ditch; depression; chasm.  
*Frore*, frozen; frosty.  
*Germain*, related.  
*Gleed*, spark.  
*Governance*, the art of governing.  
*Grot*, grotto; crypt; hidden chamber.  
*Gyres*, circles.  
*Hight*, called; named.  
*Holm*, holly; oak-holm.  
*Indurated*, hardened; obdurate.  
*Jocund*, cheerful; care-free.  
*Ken*, sub. attention, understanding; v. recognize, apprehend.  
*Lea*, meadow.  
*Linn'd*, painted; drawn; illuminated.  
*List*, Purg., c. 18, l. 59, please; Purg., c. 23, l. 48, listen to.  
*Losel*, a lazy vagabond; a scoundrel.  
*Meed*, reward, in both bad and good sense.

*Naniless*, none the less.  
*Omnific*, all-creating.  
*Pallet*, couch; resting place.  
*Practic*, practical skill; i. e., proof.  
*Primy*, flourishing; in its prime.  
*Proem*, preface; introduction.  
*Propension*, inclination.  
*Quaternion*, composed of four, as in Purg., c. 33, l. 3, the four virgins.  
*Quatre*, four.  
*Quire*, choir; company.  
*Quiresters*, choristers; singing birds.  
*Ramp*, leap; spring; bound.  
*Reaves*, bereaves.  
*Rere*, rear; backward.  
*Rereward*, to the rear.  
*Rivage*, river bank; shore; coast.  
*Sempiternal*, having beginning, but no end; everlasting.  
*Septentrion*, northern.  
*Sheret*, hurt; damaged.  
*Sicklies*, makes sick.  
*Sigil-mark*, seal; signature; an occult sign, mark, or character.  
*Sith*, since; afterwards.  
*Sithence*, since; seeing that.  
*Swerd*, sword.  
*Tent*, prove; sound; tempt; try.  
*Tetchy*, peevish; irritable.  
*Tillth*, that which is tilled; or the act of tilling.  
*Tinct*, tinged; colored.  
*Tourneying*, competing (or turning, varying?).  
*Transpicuous*, transparent.  
*Trinal*, threefold.  
*Trine*, threefold.  
*Twyfold*, twofold.  
*Unweeting*, unwitting; unconscious.  
*Vanward*, vanward; to the front.  
*Vermeil dyed the mulberry*, etc., the story as told by Ovid in his *Metamorphoses*, the blood of Pyramis dyed the white mulberry a dark tint or purple hue.  
*Vermeil-tinctured*, vermilion-tinged or rosy colored.  
*Verrey*, verry, same as *vairé*, a term in heraldry denoting green-tinctured.  
*Visive*, visual.  
*Wain*, sub. Charles's wain—churl's or farmer's wagon, the seven brightest stars of the constellation Great Bear, which has been called a wagon or "wain" since the time of Homer; v., to carry.  
*Waymenting*, bewailing; lamentation.  
*Whenas*, when; whereas; while.  
*Whilom*, once; formerly.  
*Wons*, lives; dwells.

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